

Fitzharberts
BOOKE OF
Husbandrie.

DEVIDED
Into foure seuerall Bookes, very ne-
cessary and profitable for all sorts
of people.

*Price
£. 200.*

¶ And now newlie corrected, amended, and
reduced, into a more pleasing forme of
English then before.



Ecclesiast. 10. ver. 28.
Better is he that laboureth, and hath plentiousnesse of all
thinges, then hee that is gorgious and
wanteth bread.

AT LONDON,
Printed by I. R. for Edward White, and are
to be sold at his shoppe, at the little North doore of
Paules Church, at the signe of the Gunne.

Anno. Dom. 1598.

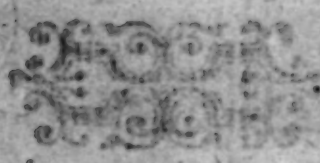
BOOK OF

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Best is he that laboureth, and hath plentifully of all
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wanteth bread.

AT LONDON

Printed by I. for Edward Whitch, and are
to be sold at his shoppe, at the little North door of
St. Pauls Church, at the signe of the Gunne.
Anno. Dom. 1628.

To the Worship-
full Maister *Henrie Iackman*
Esquire.



Onsidering (Worshipfull Sir) the very many necessary good vses of this Treatise, & in thys kinde none excelling it, I haue therfore labored to purge the same frō the barbarisme of the former times, and the rather at this tyme haue I vndertaken it, because nowe wee may com-
plaine with *Columella*, that learned Authour, in the very entrance of his first booke, against the slacknes and negligence of the vse of a thing so expedient: the commodity and benefit thereof, arising not to one estate alone, nor to any priuate person, but to all in generall, to all imployments, practises, and ende-
uours, whatsoeuer.

And this, thus deuised, and according to my slender skill reduced, to a more familiar forme of our ciuill English then before, digested in foure bookes, I make a bolde tender of to your good discretion, which I doubt not, will at least suppose I meant wel: vnder whose protection, (in token of an especiall durie I owe) I presume that it may bee garded, from the malice of loose tongues, and from our age carpers at any thing, beeing of themselves able to performe nothing. So many and so infinite are the commendations of it, that mee thinkes I haue another

The Epistle Dedicatorie.

Campus Martius to rest in, and so large an Ocean to saile, as the labour to compasse, seemeth to bee beyond imagination, (though little be the labour of the thought) which beeing already so fully handled by so many excellent VVriters, I the rather omit, fearing least seeking to say something, I should come so short of my one wish, that I shall be driuen to wish I had not vndertaken to speake at all.

And yet a little (good Sir by your patience) giue me leaue to range amongst some of those learned authors, & hauing too little of mine owne to say, make their testimonies serue my turne for once. The foresaid *Columella* affirmeth, that in elder times, the Romaine Rulers of Citties abode in the fieldes, & when any publique counsell was to be held for any place, then were they sent for, to their Farmes and places of husbandry. *Cato* affirmeth, that the strongest and most able souldiers, and of best mindes, intending least mischiefe, are fetcht from tillage and fields: and that in his time, men neuer helde themselves more commended or graced, then in being termed a good *Colonus*: that is, a good tillar or Husbandman.

I neede not urge *Plinies* Naturall history, in which such plentifull prayse is attributed to this practise. Our very Poets, whose pennes flow with Nectar of *Parnassus*, neuer thought this skill vnwoorthy their worthy celebration, (no not the most herdicke of them) as *Virgill* in his *Bucolicks* and *Georgicks*, *Iunehall* in his second Satire, *Lucan* in his most noble work of Romes intestine broile, and *Ouid* in his booke *Fastorum*. *Plinie* in the xviij. booke of his naturall historie, asketh the question, what the cause should be of such plenty among the Romans, which is answered

The Epistle Dedicatorie.

in these very words, *Quia ipsorum tum manibus Imperatorum colebantur agri*. In which mee thinks hee seemeth to say, that the earth reioyced to bring forth abundantly to such worthy, laureat, and triumphant labourers: or els the reasons were as hee after alledgeth, *Quia illi eadem cura, semina tractabant, qua bella: eademque diligentia arua disponebant, qua castra*. Yet after all these worthy ones, that haue giuen such singular testimonies as they haue heereof, and so farre haue by the same endeared it vnto vs, and since, as *Tully* sayth in his second booke of Offices, that of all things whence any commodity ariseth, there is nothing better, nothing more plentifull, nothing pleasanter, nor any thing more worthy of a man, no not of a free man, then husbandry. Which as *Melanchthon* writeth, helpeth Nature, in the scattering seedes vpon the earth, and perfecteth Nature, in the plowing and manuring thereof, thereby making the earth more soft and fit to bring forth the fruites thereof for our most necessary vses. Mee thinks therefore, I say, (without arrogancy be it spoken) I haue not done amisse, in new reuiuing this almost forgotten monument of so worthy a subiect.

But here, least I should prooue too troublesome vnto your VVorship, I will for the commendation hereof sette vp my rest, and wholly commending to your patronage all what euer it is, I doubt not but you will accept as the poore testimoniall of that zeale I beare towards you. So still praying for your prosperity, I end. August. xij. *Anno. Dom. 1598.*

Your Worships in affection

I. R.



To the Reader.



Entle Reader, being vrged by the consideration of the necessitie of this worke, and finding it almost cast into perpetuall obliuion, I haue purged it from the first forme of missounding termes to our daintie eares: and now present it to thy curteous censure: the profit and pleasure thereof will be thine, and that which remaines, is thy friendly acceptance, for my paynes taken; which if I finde, thou shalt heereafter encourage mee to worke thy furthur delight with the like worke, and so I leaue thee.

Thine I. R.

But heere I should haue wrote too much more
into your Worships, I will for the commendation
of some my self, and wholly committing to
your patronageall what euer it is, I doubt not but
you will accept as the poore testimoniall of that zeale
I beare towards you. So in praying for your pro-
perity, I end. August. xij. Anno. Dom. 1598.

Your Worships in affection

I. R.



The first Booke of Husbandry, en-
treating of Plowing and Sowing, with the
things thereto appertayning.

(*)

Chapter. 1.

¶ Of the diligence and true attendance which a Husbandman
should giue to his Husbandry.



¶ To the season observing Hus-
bandman, the great eternall Ma-
ker of all what ere was made,
hath ordained and allotted two
winnes, the one of the for the com-
fort of his intellectuall and diuine
part, the other, for the nourish-
ment and preseruing of his mor-
tall dust metamorphys'd body, to
wit, Woman the soules ioy, and

Earth the bodiees Purse: How great the loue of man ought
to be to the first, read the diuine History of that great Alpha
and Omega, who makes it no lesse then his boundlesse affec-
tion to his true Church, how mightie the second, not onely
the Scriptures, but also common sence sufficiently instructs
vs: Sith then thou art in such large chaines bound vnto the
Earths byidall, close not the closets of thine eyes with sloth,
keepe measure, not extending to rpot, and thy riches will
increase, as numbers flow in the fire-inflamed baine of the
diuiness Poet. The true Handmaide of Vertue, is Labour,
and the onely foe to them both is idleness: if then retchlesse
regard shall ouercome thee, or vaine hope of vncertaine se-
curitie possesse thee, thou mayst weepe thy wants pittillesse,

¶

and

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and finde all recure bootlesse. No man that layeth his hand to the Plough and lookes backward, is fit for the kingdome of Heauen: what the diuine exposition of this may be, reade the Paraphrases of the Scripture, yet thus farre may I wel for my purpose wrest it, there is no man that puts his hand to the Plough and lookes backward, is worthy to haue the thing which so idlye he seeketh, for how can he tell, (his eyes being els where enamored) whether his plough goe in the ridge or in the raine, make a halke, or goe oretoward, and if it doe any of these, as small shall he finde his profit, as his wills industrie. Hence comes it, that the carousing Tauerne typler, the common Ale-hound hunter, and the Heauen-tearing bycer, are as farre from the Earths profits, as from the Heauens blessings.

Therefore to thee whom vertue hath taught to thynge, and honest labour made capable of honest profit, as the sole subiect, substance, and essence of thy good next the almighty, embrace diligence, and with a thousand eyes watch, leaue that ugly monster Sloth, still the wyce of his Hemlocke into thy braine, blocking the happy fruite of thy better laboz. When thou seekest to plant thine affection immouelless upon husbando, and to wed thy selfe to the Earths profitable beautie, first learne her nature and disposition, for so the warie wise woode with the best discretion: for looke how seuerall the affects of women, so are the effects of the earth. Some ground brings Cozne, some Grapes, some Trees and plants, and some grasse. The mount Imolus was rich in Saffron, India in Iuoze, Arabia in Frankinsence, the Chalibeis in Iron, Pontus in Drugges, & chiefly the Beauer stone, and Epirus in palme and flowers. Thus euery Nation, euery Country, and almost euery Hemisphere, may haue change in their proper natures, all which who so will be a Husband to such a wife, must duely vnderstand and consider, and for my labour will rebound thy profit, I will in their proper places publish what may serue for thine experience in this behalfe.

The diuers
dispositions
of the earth.

Chap.

Chapter. 2.

¶ By what a Husbandman cheefely liueth.



HE most generall and commonest experi-
ent liuing that the toyle-imbzacing Hus-
bandman liueth by, is either by plowing and
sowing of his Corne, or by rearing and bree-
ding of Cattell, and not the one without the
other, because they be adiuncts, and may not
be disceuered. Then sithens that the Plough is the first
good instrument, by which the Husbandman rips from the
Earths wombe a well-pleasing liuing, I thinke it most
conuenient first to speake of the forme, fashion, and making
thereof.

Chapter. 3.

¶ Of the sundry sorts of Ploughs.



There be Ploughes of diuers makings in di-
uers Countreies, and likewise there be Plow-
Irons of diuers fashions, and that is because
diuers grounds differ in diuers properties,
for some grounds are compact of a white clay,
some redde Clay, some grauell or Chertourne, some Sand,
some maine earth, some medled with Harle, some neither
Sand nor Clay, but like a mixture of both, yet neither,
which is called a Hassell ground, and in many places Heath
ground.

Thus one plough will not serue in all places, wherefore
it is necessary to haue diuers sorts. In Somerset-shiere,
Dawset-shiere, and Glosster-shiere, the Share beame that in
many places is called the Plow-head, is foure or fve foote
long, made very broade and thinne, and that is because the
Land is very tough, and woulde sucke the Plough into the
earth, if the Share-beame were not long, broade, and thin.
In Kent, they alter much in fashion, for there they goe up-
pon

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pon wheelles, as they doe in some part of Hartford-shiere, Sussex, and Cornewall. In some Countries they will turne the Shelboord at every Lands end, and plowe all one way. In Buckingham shiere are Ploughes of another fashion, and Plow-yrans of altering Hape, both which are moze correspondent to my liking then any other, and are fitte in generall for most places, especially if the Plough beame and share beame, were foure inches longer between the sheath and the Plough tayle, that the Shelboard might run moze a stote: for those Ploughes giue out too suddainly, and therefore they be the woise to draw, and for no cause els.

In Cambridge-shiere, Huntingdon-shiere, Bedford-shiere, and for the most part of Portsmouth-shiere, they Ploughes haue but one hale. In Leister-shiere, Lancashire, Dorsetshire, Lincolnshire, and Nottingham-shiere, they haue two, for all other Countries vnnamed, there is none of them but plow with some of these Ploughes before mentioned, neither will I stande too stridly vpon their fashion, sith there is no Country but custome or experience hath instructed them, to make choise of what is most auailable, and he that will liue in any country, may by free Charter learne of his neighbors, and howsoeuer any Plough be made, or fashioned, so it be well tempered, it may the better be suffered.

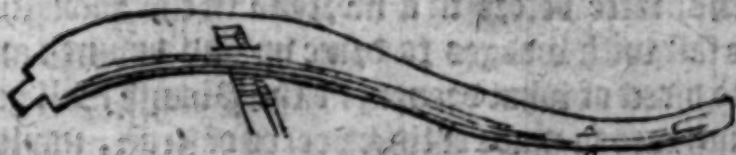
Chapter. 4.

¶ To know the names for euery part of the Plough.



¶ That may seme yet bee no husbonds, whose entire loue may make them industrious in this honest labour by which meanes they shall reade this booke, may peraduenture knowledgelesse, make wonder at these home-spanne words of Countrey Art, because they know not which is the Plough-beame, the share-beame, & Plough sheath, the Plough-taile, the stilt, the rest, the Shelboard, the senbzed, the rough stanes, the Plough fote, eare, or rocke, the share,

Share, the culture, and Plough maull: Peradventure I giue them these names here as is vsed in my Country, and yet in other Countries they haue other names. Howeuer it be, little I know is the error, because I am right well assured, these names will passe the most part of our English Dominions: wherefore vnderstand, that the plough beame is the long tree aboue, the which is a little bent according to this figure:



The Share beame is the tree vnderneath, whereupon the Share is sette, and in some Countries it is called the plough head. The Plough sheath is a thinne peece of dry Woodde, made of Oake or Ashe, that is sette fast in a mortesse in the Plough beame, and is put into the Share beame or Plough head standing a slope, which is the key and chiefe hands of all the Plough. The Plough taile, is that which the Husbandman holdeth in his hand: And the hinder ende of the Plough beame is put in a long slitte made in the same taile, and is not sette fast, but that it may rise vp and goe downe, and is pinned behind. Also the same Plough taile, is set fast in a mortesse in the hinder end of the Share beame: and thys Plough taile is also in many Countries called the Plough hale, of which they haue two, but the other is fastened to the rough stauess and the shelboard.

The Plough stilt is on the right side of the Plough, whereupon the Rest is sette. The Rest is a little peece of Wood pinned fast vpon the nether end of the stilt, and to the Share beame into the further end. The shelboard is a breade peece of Wood, fast pinned to the right side of the sheath in the further end, and to the vtter side of the stilt in the hinder end. The Denbzed is a thin boarde, pinned or nayled most commonly to the left side of the sheath in the further ende,

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and to the Plough taile in the hinder end. And the said shel-
board should come ouer the Sheath and Senbyed an inche,
and compasse the midst of the Share made with a sharpe
edge, to receiue and turne the earth when the Culture hath
cutte it. There be also two long stauies in euery Plough in
the hinder end, sette a slope betwene the Plough taile and
the Styll, to hold out and keepe the Plough abroade in the
hinder end, and the one of them is longer then the other.

The Plough foote is a little peece of woode with a cro-
ked end, sette befoze in a mortesse in the Plough beame,
made fast with wedges to dzyue bp and downe: and it is a
stay to direct of what deepenesse the Plough shall goe. The
Plough eare is made of thre peeces of Iron, nayled fast to
the right side of the Plough beame: and poore men haue a
certaine crooked peece of woode pinned fast to the Plough
beame. The Share is a peece of yron, sharpe befoze, and
bzoade behind, and you may perceiue by
this figure. It is a foote long, made with
a socket, to be sette on the further end of
the Share beame. The Culture is a



bzoade peece of yron, sette in a mortesse in the midst of the
Plough beame, fastned with wedges on euery side, and the
backe thereof is halfe an inche thicke and moze, as this fi-
gure hære sette downe moze
plainly sheweth. It is thre
inches bzoad, and made very
keene befoze, to cut the earth
cleane: and it must be well steeled, and that shall cause the
easier draught, and the yrons to last much longer. The
Plough Haule is a peece of hard wood with a pinne put thro-
row, sette in the Plough beame in an auger hole.



Thus haue you heard described, euery seuerall part and
member of a Plough, which being ioyntly vnited euery one
in his proper roome, maketh a Plough compleat, according
to this figure next following.



Chapter. 5.

¶ Of the tempering of Ploughes.



Riptolemus, who first inuented Ploughes and their sundry fashions, ordayned to their shapers diuers orders, waies and rules, by which they might cutte & denide the earth the more easily, the which our English Husbandmen call tempering: that is to say, in perfect and compleate order according to their proper natures. Wherefore it is necessary for euery thrift-wishing husband to knowe the same: that thereby he may plow cleane, and make no rest balkes. This rest balke is where the Plough byteth at the poynt of the Culture and Share, and cutteth not the ground cleane to the furrow that was last plowed before, but leaueth a little ridge standing betweene, the which doth breede thistle, and diuers other manner of weedes.

There is no manner of Plough before specified, but should haue all one manner of tempering in the Plough yrons, howbeit a man may temper for one thing in two or three places,

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places, as for deepenes, the foote is one, the setting of the Culture of a deepenesse is another, and the third is at the Plough tayle, where bee two wedges that be called fote wedges, the one is in the flatte above the beame, the other in the same flatte vnder the Plough beame, some will sette both above, or both vnderneath, yet must he haue a generall care, & obserue one generall rule, that the hinder end of the Share beame, alwayes touch the earth, so that it may, as the best experienced Plow-men say, kill a worne, or els it goeth not truly. The poynt of your Culture, and the poynt of your Share, must runne both in one leuell, so that they may cutte both in one instant, chiefly if the ground be stiffe and tough, but if it be in a light sand, then if the point of your Culture be a little longer it shall be so much the better, and in such light groundes, let your Culture be somewhat sickle-wise bowed, for the finer cutting, but in tough Clay ground it ought to be as straight as may be.

The tempering of a Plough to goe broade or narrow, is in the setting of the Culture, and with the driving of the side wedges, soe wedge, and heele wedge: which woulde bee made of dry woode, and also the setting on of the Share helpeth very much, and is a cunning poynt of husbandry, and mendedh and hurteth much plowing. But it is too narrowe a poynt to know, and it is hard to make a man vnderstand these secrets by wytyng, vnlesse hee were at the operation thereof to teach men the perfect practise: for your Culture must leane much into the furrow, and the poynt may not stand too much vp nor downe, nor too much into the Lande, nor too much into the furrow, notwithstanding, the setting of the Culture helpeth very much.

Some Ploughes haue a band of yron triangle-wise, sette there as the Plough eare should be, and hath three nicks on the further side. And if you will haue your Plough goe a narrow furrow, as a side furrow should be, then you ought to sette your foote teame in the nicke next to the Plough beame, but and if you will goe a meane breadth, you must sette it on the middle nick, and that is best for stirring: and
if

if you would goe a broad furrow, then set it in the outmost nicke, and that is best for fallowing, and this is the best way for breadth or narrowness and soonest tempered, but it serueth not the deepnes: and some men haue in steede of the Plough-sote, a peece of Iron set vpight in the further end of the Plough-beame, and they call it a Cocke made with two or three nicks, and that serueth for deepnes, the Ploughs that goe with wheeles haue a straight beame, and may be tempered in the Iron as the other be for the breadth, but their most espetiall temper is at the bolster where as the Plough beame lyeth, and that serueth both for deepnes and for breadth, and they be best on even ground that lieth light, but me seemeth they be farre more costly then the other Ploughs. And though these Ploughs be well tempered for one manner of ground, the same temper will not altogether serue every other manner of ground, but it must rest in the discretion of the Husbandman, to know when it goeth well vnto his liking. In diuers Countries, as namely, in Cambridge, Huntingdon, Hartford, Bedford, and Northampton, the share is alwayes nayled with certaine nayles vnto the shelboard, to which I am not so well affected, because by that meanes the shelboard can neuer be turnd, or after he is once woyme be for other purpose, whereas in the Northerne parts of this Land, the share being only fastned in his socket to the Plough head, which may at ease be done with a crooked hozne of a Hamme, which being put ouer the point of the share, may be knocked fast at ones pleasure, the shelboard being woyme at the one end may be taken off, and the other end set forward, which will as sufficiently serue as ever it did before, yielding to the Plough-man a double profit.

The

Chapter. 6.

¶ The necessary things that belong to a Plough, Cart, or Wayne.



BEfore we shall begin to Plough, let vs know the necessarie things belonging there vnto: as namely, the Plough, the Plough Irons, the Wren or Horses, and the implements to them appertayning, as bowes, yokes, lants, filking wretthen teames, and to his Wayne a coppoake, a payze of cleuise, a wayne rope, and a Wychfork. A wayne is made of diuers peeces that will aske great repayring, that is to say, the wheelles, and those be made of nathes, spokes, follies, and bowles, and they must be well fettered, or tyed with wood or Iron, and if they be Iron bound they be much the better, as well for strength as for continuance, and though they be the dearer at the first, yet at the length they be better cheape, for a paire of wheelles yron bound, will ware seauen or eight payze of other wheelles, and they goe round and light after Wren or Horses to draw, howbeit on marrysh or soft ground the other wheelles be better, because they are broader in the sole and will not goe so deepe. A Wayne or Cart must haue an Axeltrae clout with eight clouts of yron, two limpins of yron in the Axeltrae end, two Axell pins of yron, or else of tough hard wood, the body of the Wayne of Woke, the stauies, the neather rather, the ouer rather, crosse somer, the kayes and pickstanes, all which are best of Ashe: but if thou goe with a Horse Plough, then must thou haue Horses or Pares, or both, the humbers or collers, holmes, withed traces, swingletraes, and fogwith: also a Cart made of Ashe because it is light, and the like stuffe to it as is to the Wayne, and also to a Cart-sadle, back-bands, & belly-bands, and a Cart-ladder behind, when he shall carry either Cozne, faggots, or kids. And in many Countries their wayns haue Cart ladders both behind & before: also a Husbandman must haue an axe, hatchet, hedging bill, a pinnauger, a rest auger, a flayle, a spade, and a shouell: and notwithstanding I giue them

them these names as most familiar unto mee, yet in other Countries I know they haue other names, which I am assured are not so farre different, but by these the simplest may conceaue my meaning: also these sundry names testifie the sundry things belonging to hus bandry, to the great cost and charges of them that maintayne and vphold the same, and many moe vnumbzed things are belonging to hus bands then these, as you shall well perceaue befoze I make an end of this Treatise. And if every young husband shall with his penny buy all these things, he shall finde the cost great and vsauoz, wherfoze it shall be necessary for him to learne, and practise to make his yokes, ore-bowes, stoles, and all manner of Plough implements, with his owne laborous hands.

Chapter. 7.

¶ Whether is better a Plough of Horses, or a Plough of Oxen.



It is not vnecessary, but a praise woorthy experience, for a man to know whether is better a Plough of Oxen, or a Plough of Horses, and therein maie seemeth ought to be made a distinction, for in some places an Oxen plow is better then a Horse plow, and in other some the horse plow is better: yet in all Virgils writing the Oxen plough is most preferred. The Oxen plough, as touching his worke, is simply the better, but the Husbandman that keepeth the Oxen plow, must haue severall pastures for the keeping of his Oxen when they come fro worke, for the Oxen may not endure his work and labour all day, and then be put to the commons, or to be kept befoze the Herdsman, and then be set in a fold all night without meate, and so goe to his travell in the morning, but if he be in a good pasture all night, hee will labour all day daily: also Oxen will plow in tough Clay, and vpon hillie ground, where Horses of an indifferent goodnes will stand

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kill. But where there is no severall pasture, there the Horse plow is better, for Horses may bee teathered, or tyed upon leys, balkes, or haddes, where Oxen may not be kept; for they are not used to be teathered, except in some few places, and those few so much the more unadvised: for the Ox is daintie of foode, and should alwaies have libertie in his feeding. Horses will goe faster then Oxen on even ground or light ground, and quicker for all manner of carriages, but they be much more costly to keepe in winter, for they must have both Hay and Cozne to eate, and straw for litter, they must be well shod on all foure feet, and the harness and tyer they draw with is more costly then for the Oxen, and shorter time will it last. Oxen will eate but straw and a little hay mingled, which Plough-men call bendfoder, which is not halfe the cost Horses must have, and for shoes for the most part that cost in them is saved, except it be for some long journey, or in stony wayes for feare of surbayting. If any sozance betide a Horse, as old age, brusings, blindness, or lamenes, then is he worth nothing, except for a kennell of noyse, begetting Hounds, but if any mischicfe befall an Ox, as age, bruse, blind, or lame, for tenne shillings at any time he may be fed, and then he is mans meate, and in that degree better then ever he was. These reasons and circumstances considered I jumpe just of the Poets opinion, that the Plough of Oxen is much more profitable then the Plough of Horses, to which the holy Scriptures themselves condisend, for wheresoever it speaketh of husbandry, it intituleth the Ox to the yoke for labour.

Chapter. 8.

¶ How a man should plough all manner of Lands
all times of the yeare.



Now that I have prescribed the manner to make and temper the most or all the sorts of Ploughs, it shall next seeme expedient for me to show the manner and time of the yeare in which a man ought to Plough, and for the better

better vnderstanding of the ignorant, I will begin at the beginning of the yeare, and so successe downe-ward: After the feast of Epiphanie, it is time for a Husbandman to goe to Plough, to wit, if your ground be a stiffe and a tough clay, then shall you begin and Plough your Bease earth, which is, where you had your Wheate, Rye, and Barley, the yeere before: this ground being ploughed, you shall let it so lye, which is called bayting some five or sixe dayes, that it may receaue a frost or two, which frost will so lighten and divide the earth, that when you shall come to harrow it, it will runne to a very good mold, that other wise it would neuer doe. If your ground be naturally light and sandy, then may you immediatly vpon your ploughing sowe without giuing your ground any bayte at all. When your Bease earth is sowne, and the Spring in creeping on: then if you will follow Virgils famous principles, begin to fallow your ground which must rest that yeare. In the beginning of Lent sow your Barley vpon clay grounds, but in hote sandy grounds, if you stay a moneth or more longer it will be much the better. At mid-summer stirre vp a new, that is, Plow againe your fallow ground: & before the rising of the North starre, which is eleuen dayes before the Equinoctiall Autumnall, or the thirtieth of September, then sow your Wheate and Rye, and these be the seasons and the graynes to sow, except Dates, which is alwayes to be vsed in like manner as Barley is. If you haue any ley ground to fallow or breake vp for to sowe Dates vpon, then let that be the first thing you take in hand, that the grasse and the mosse may be rot in it, and let your Plough runne a deepe square furrow, and in all manner of ploughing, see that your eye, your hand, and your foote agree, and be alwayes ready one to serue another, and to turne vp much mold and to lay it flatte that it reare not an edge: for if it stand vp vpon an edge, the grasse and mosse can neuer kindly rotte, which being vsed as it should, is an excellent manuring.

If you sowe Winter cozne, as eyther Wheate or Rye vpon swarth ground, looke how much Cozne toucheth the
C 3
mosse,

moſſe, ſo much will be drowned and cannot ſpring, the moſſe in his owne nature doth keepe ſo much wette in it ſelfe. In ſome Countreies, if a man plow deepe, hee ſhall plough paſſ the good ground, and ſo haue little Cozne, but that Countrey in my iudgement is not fitte for tyllage, but rather thereto to reare and breed Cattell, as Dren, Kine, or Sheepe, or els they muſt goe beate their Lands with Hattocks, as they doe in many places of Cornwall, and in ſome places of Deuonſhire. The manner of plowing ground is in three ſortes: eyther they be great Lands, as with high ridges and deepe furrowes, as in all the North parts of this Land, and in ſome ſotherne parts alſo, or els flatte and plaine, without ridge or furrow, as in moſt parts of Cambridgeſhire: or els in little Lands, no Land containing aboue two or three furrowes, as in Middleſex, Eſſex, and Hartfordſhire.

For the firſt, it is needfull, where the ground is ſtiffe, tough, and binding, being alwaies capable of much wette, that if the Lands did not lie hie, not onely would the fatneſſe choake the Cozne ere it could come forth, but alſo the colde ſoaking wette, would confound the vigoꝝ and ſtrength of the ſeede. For the ſecond, that is good where the ground is ſomewhat light, and giuen to barrenneſſe: ſo that what ſoever vertue ſoever you thruſt into the ground, eyther by manure or otherwiſe, the Land lying flatte and plaine, ſhall ſtill retaine it, not ſuffering it as els it would to waſh away with euery ſhower. For the laſt, that is, where the ground is both barren, colde, and ſtiffe: if there you plough in large Lands, the wether and ſeaſon will ſo binde it together, that the ſeede ſhall burſt, but not finde any paſſage to ſprouts. Again, ſuch ground is ſubiect to much weede, beſides, if your lands ſhould be any greater, you ſhould neuer poſſibly come to weede them, eyther as they would or they ſhould be done.

Chapter. 9.

¶ To plow for Pease or Beanes.

IF you should plow both for pease and Beanes, I haue before specified, yet thus much more for you better experience. Neuer sowe Pease or Beanes on a light hote, sand ground, for that will neuer beare them, but for the Beane, the extreamest & the stiffest ground is the best. If it bee lesse stiffe, then the mingled ware is best, as Pease and Beanes well sorted. If it be neither stiffe nor light, then cleane Pease is the best, for they wil prosper most kindlyest. When you plow for Pease or Beanes, plow a square furrow, the breadth and the depenes all one, and let them lye close one vpon another: for alwaies the more furrowes, the more Cozne for a generall rule of all maner of Coznes. And that may be proued at the coming by therof, for stand at the Lands end, and loke towards the other end, and then may you see how the Cozne groweth. Pease are an excellent sode, and inrich ground as much as the light manuring: which is the reason, that in many places of Lincoln-shiere, and els where, sowing their inam Wheate where they Pease grew, they haue the finest Cozne.

Chapter. 10.

¶ How to sowe both Pease and Beanes.

SO your Pease and Beanes vppon such grounds as I haue before mentioned, onely regard that your Beanes be sowne on better soyle, albeit some Husbandmen thinke the worst ground good enough for Beanes. But I am of the contrary mind: for if you
sow

sow them in ill ground, and the Sommer fall out dry, then will the Beanes proue short, which is small profit, but if the ground be good, then will they flourish and shewe theyr yeld when they be threshed.

If the ground whereon you sow be very rank, as is much at euery Towne and where Cattell doe resort, then plowe not your Land befoze you wil sow it, for if you doe, there will come vp Kellocks, and other weedes to choake the graine. The most seasonable time to sow Pease and Beanes in generall, is in the beginning of March, wherfore when March commeth, to know whether your ground be fitte or no, vse this course, goe and tread vpon the Land that is plowed, and if it sing, cry, or make any noyse vnder your fete, then it is too wette to sow: and if it make no noyse but will beare your Teame, then sow in the name of God, and sow in this manner. Put the Pease into the Hopper, and take a broade thong of Leather, or Carthweb of an ell long, fasten it to both ends of the Hopper, and put it ouer your head like a leithe, and stand in the midst of the Lande where the Hacke lyeth, the which is most conuenient for filling of your Hopper: then sette your left fote befoze, and take a handfull of Pease, and when you take vp your right fote, then cast the Pease from you all abroade, and when your left fote riseth, take another handfull, & as your right fote riseth, cast them abroade: and thus at euery two paces you shall sow a handfull of Pease, regarding alwaies that your fote and hand agree, by which meanes you shall sowe euen. And in your casting, you must open as well your fingers as your hand, and the higher, and the farther that you cast your Cozne, the better shall it spread, except it be a great winde. And if the Land be very good, and will breake smal in the plowing, it is better to sow after the Plowe then to tarry any longer, because the freshnes of the molde is to the soede very comfortable.

Chapter. 11.

¶ Seede of Discretion.



There is a seede that is called Discretion, if a Husbandman haue of that seede and mingle it amongst his other Cozne, they will grow doubtlesse much the better, for that seede will tell him how many castes of Cozne every land ought to haue. And a young husband, I, and it may so fortune, a man that by possibility might haue gray headed experience, hath not sufficient of that seede, yet he that lacketh, it is lawfull for him to borrow of his neighbours that haue, and his neighbours be unkinde if they will not lende this young husband part of their seede, for this seede of Discretion hath a wonderful vertue, for the more it is eyther taken or lent, the more it is. Like to the Sunne, that though hee lendeth the Moone and starres his beauty, yet neuer diminisheth his owne glory: and therefore me seemeth it should be more diuine then terrestiall wherein is a great diuersity. For a terrestiall thing the more it is deuided the lesse it is, and a diuine thing the more it is distributed the greater is his increase, as by this domesticke ensample I will approve. Take a loafe of bread, and cut it in small peeces, and deale it amongst a company of people, there may be so many to receaue it, that at length you shall giue all, leauing none for your selfe: this is nowe a terrestiall or temporall matter: a diuine or spirituall thing is this, as the Lords prayer, or any other good prayer which a man can say, let him teach it to twenty, to a hundred, to a thousand, yet is the prayer nothing the lesse, but much more of estimation. So this seede of Discretion is but wisdom and reason, and he that hath wisdom, reason, and discretion, may teach it, and informe other men as he is bound to doe: wherein hee shall please his Creator, & fulfill his commandement, where he sayth, Things taken freely giue as liberally, and thy store shall not be the more diminished.

D.

How

Chapter. 12.

¶ How all manner of Corne should be sowne.



NOW in my imagination, it is necessary to demonstrate how all manner of Corne should be sowne, and how much upon an Aker, most commonly and first Pease or Beanes. An Aker of ground by the Statute, that is to say, sixtene fote and a halfe to the pearch or pole, foure pearches to an Aker in breadth, and forty pearches to an Aker in length, may bee very well sowne with two London Bushells of Pease, which is two Northerne Strikes. And as the measure Northward is greater, so are their Akers larger, and if there be the fourth part Beanes, then will it haue halfe a London Bushell more, and if it be halfe Beanes, it will haue three London Bushells, and if it be all Beanes, it will haue foure London Bushells fully, and that is halfe a quarter or halfe a seame. Because the Beanes be great and grow by strait and doe not spread and grow abroad as Pease doe. An Aker of good Beanes is worth an Aker and a halfe of good Pease, because there will be more Bushells or Strikes, and the best property that belongeth to a good husband, is to sowe all manner of Corne thick enough, and especially Beanes or Barley, for commonly they be sowne upon ranke ground, and good ground will alwayes haue the burthen of Corne or weede, and as much ploughing and harrowing hath an Aker of ground whereon you sowe but one Bushell, as that if you had sowed foure, and undoubtedly one Bushell cannot giue so much Corne againe as the foure, though the three Bushells you sowed more be allowed and set apart: also one Bushell and an halfe of white Pease or greene Pease, will sowe as much ground as two Bushells of gray Pease, and that is, because they be so small, and the Husbandman needs not to take so great a handfull. In some Countries they begin to sowe Pease some after Christmas, as for the most part North.

Northward, or generally vpon fat clay grounds, and in some places they sowe both Pease and Beanes vnder furrow, and those of reason must be sowne betime. But to speak of the most generall certaine time, in mine opinion, to begin sowe after Candlemas is a good season, so that they be sowne ere the beginning of March, or sowe vpon: and chiefly let them be sowne in the old of the Moone, when age brings her to waning. For the opinion of olde hus bandes, is that they should the better cob, and the sooner be ripe. But I speake not of hasty Pease for they ought, and are sowne before Christmas.

Chapter. 13.
¶ To sowe Barley.



Every good hus band hath his Barley fallowes well dunged, and lying rigged all the deepe of Winter, the which rigging maketh the Land to be dry, and the manuring maketh it to be mellow & ranke. And if a dry season come before Candlemas or sowe after the land would be cast down, and water furrowed betwene the land and the balke, that the wet rest not in the raine. And in the beginning of March rigge it vp againe, and sowe in euery Aker five London Bushels, or foure at the least, and some yeares it may so fortune that there cometh no seasonable weather before March to plough his Barley earth, then so sowe as he hath sowne his Pease and Beanes, let him cast down his Barley earth, and shortly after to rigge it vp againe, so that it be sowne before Aprill: and if the time of yeare be past then sowe it vpon the casting.

It is to be knowne that there be three manner of Barleys, that is to say, sport Barley, long Barley, and bare Barley, which some men call Wig. Sport Barley hath a flat eare, most commonly three quarters of an inch broad, and three inches long, and the coynes be very great & white, and it is the best Barley. Long Barley hath a flat eare, halfe

an inch broad, and foure inches and more of length, but the corne is not so great nor so white, and sooner it will turne and grow to the Dates. Beere Barly or Big, would be sown vpon light and dry ground, and hath an eare three inches and more of length set foure square, like to an eare of Wheate, small cornes, and little flowre, and that is the worst Barly, and foure London Bushels are sufficient for an Aker.

In some Countreies they doe not sowe their Barley till May, and that is alwayes where the Countrey is hote, grauelly, and sandy: but that Barley is neuer so good as that is sowne in March, for if it be very dry weather after it is sowne, that Corne that lieth aboue, lieth dry, & hath no moisture, and that which lieth vnderneath, cometh vp, and when raine falleth then sprouteth that which lyeth aboue, and oftentimes it is greene when the other is ripe: but how so euer the season of the yeare is, that Barley naturally of it selfe is a withered, deepe, yellow Corne, that yeldeth much bran, & but little flower. Barley for the most part chiefly in clay grounds would be sown vnder furrow, that is, a cast or two about the Land, then ploughed, then sowne agayne, and so harrowed.

Chapter. 14.

¶ How to sowe Oates.

Every carefull Husbandman vnderstand, that in March is the best time of all the yeare to sowe Dates, and especially vpon light ground and dry: howbeit they will grow on wetter ground then any Corne els, for extreme wette ground is good for no manner of Corne: and three London bushels will sowe an Aker. And it is to bee knowne, that there be three manner of Dates, that is to say, redde Dates, blacke Dates, and rough Dates: redde are the best Dates when they be threshed, they be yellowe in the bushell, and very good to make Datemeale of: black Dates are as great as they be, but they haue not so much flower in them, for they

they haue a thicker huske, and also they are not so good to make Datemeale of: the rough Dates are the worst Dates, and it quitteth not the cost to sowe them, they be very light, and haue long tayles, whereby they will hang one by another. These are for the most barrenest Heath or forrest ground that may be, as in Darbshire, where they call them Skepggs, and not Dates.

All manner of Dates weare the ground very sore, and maketh it to beare weede. A young husband ought to take heede how thicke hee soweth all manner of Corne for two or thre yeres, and to see how it commeth vp, and whether it be thicke enough or not. If it be thinne, sowe thicker the next yere: and if it be well, keepe the same meane the yeres following. And if it be too thinne, let him remember himselfe, whether it be for the vnseasonableness of the weather, or by reason of ill sowing. And so his wisdom and discretion must iudge indifferently of all occasions.

Chapter. 15.

¶ How to sowe Wheate and Rye.



¶ About Michaelmas, or the冬one next ensuing, is the best time to sow both Wheate and Rye: chiefly, if your ground be rich, clayie, and cold, but if it be dry and hote, then may you stay the latter season, as till the latter end of October. Wheate is most commonly sowne vnder furrow, that is to say, cast it vpon the fallow, and plow it vnder without harrowing: and in some places, as before I said, they sowe their Wheate vpon the Pease stubble, which is a smaller and a whiter Corne, but not so full and great as that which is sowne on the fallow, and that is used where they haue their fallow feldes every fourth yere, as in other places every third yere, for the one haue four feldes, the other thre.

In Essex they commonly vse to haue a childe goe in the furrow before the Horses or Oxen, with a bagge or Wopper full.

Fitzbarberts first Booke

full of Cozne, and he taketh his handfull of Cozne, and by little and little casteth it into the furrowe: in mine opinion, that child ought to haue great discretion. Howbeit there is much good Cozne both *Wheat* and *Rye*, most commonlie sowne aboue and harrowed, and two London bushels of *Wheat* or *Rye* will sow an Aker.

Some ground is good for *Wheat*, some for *Rye*, and some for both: and vpon that ground sow blend Cozne, that is, both *Wheat* and *Rye*, which is the surest Cozne of growing, and good for the Husbandmans household. And the *Wheat* that shall be medled with *Rye*, must be such *Wheat* as will soone be ripe, that is flaxen *Wheat*, pollard *Wheat*, or *Oygrane Wheat*. And you shall vnderstand there be diuers manners of *Wheats*, flaxen *Wheat*, hath a yellowe eare, and bare without anns, and is the brightest *Wheat* in the bushell, and will make the whitest Bread: it wil weare the ground soze, and the strawe thereof is small, it growes thicke, and is but a little graine. Pollard *Wheat* hath no anns, it is thicke sette in the eare, and will soone fall out, and is greater Cozne, and yeeldes a white flower. *Oygrane* or white *Wheat*, is like Pollard in the bushell, but in his groweth it hath anns, and the eare is foure square: it yeeldeth the finest flower of all.

These three sorts of *Wheat* must euer bee sowne eyther on the *Dease stubble*, or on a fallow ground that is not very proud or rich, for too rich ground for these *Wheats*, wil make them mildewe and not prosper. In *Cher* they call flaxen *Wheat*, white *Wheat*, but they are deceaued. There is also a *Wheat* called red *Wheat*, which hath a flat eare an inch broad, full of anns, and is the greatest Cozne and the broadest blade, and the greatest strawe, and will make white bread: and it is the ruddiest of colour in the Bushell. *English Wheat* hath a dunne eare, few anns or none, and is the worst *Wheat*, same peke *Wheat*: peke *Wheat* hath a red eare full of anns thin set, and oft-times it is stinted, that is to say small Cozne wrinkled and dyed, and will not make white bread, but it will grow vpon cold ground. Lastly, there

there is another Wheat, which is called hole straw Wheat, it hath the largest eare of al Wheats, the boldest Corne, and yeldeth the most, the finest, though not the whitest floure, it is foure square, and hath short anns, the straw is not hollow, but hath a strong pith throughout, by reason wherof in his growth no weather whatsoeuer can beare him downe, but still he will stand and prosper, his straw yeldeth as good thatch as Reeds, a singular profit for a Husbandman: and it is an excellent sewell to bake or brew with, euen as good as Corke or Whins: Onely Cattell will not eate it, nor is it good for litter, this of all Wheats is the best: these last named are to be sowne on the fallow ground, and the better the ground is the better they will prosper.

When you sowe your Rye chose a dry season, for small wet killeth Rye. As the old husband say will drowne in the Dopper, that is, if in the Dopper hee catch a shower his vigor is slaine. Wherefore the dryer his mold, is the better, which is the cause that the hote, dry, and light sand is onely for Rye most excellent: his mold must harrow small like a Garden bed, for the smallest clot hindereth his coming vp, his sprout is so small and tender.

Chapter. 16.

¶ How to make barraine ground bring forth good Corne.



If the ground be barraine and hard, yelding nothing but ill Hay of insuing profit, then shal it be necessary for thee to vse these secrets in Art which is most auailable. And first for thy Bease, Beanes, Barley, and Dates, if thou sowest any of them: sowe them vpon the eight day of April, which is the Equinotiall vernal. When Libra draweth the houres of the day and night to an euen and iust proportion, and what Corne is so sowne prospereth greatly: but if thou wilt be assured that no Corne thou sowest shall faile, then take Salt-peter and mingle it with the Corne, and

and sow it, and thy laboz shall neuer be frustrate. For want of it, take the black dzeags of Dyle and wette thy seede ere thou sow it, and it shall undoubtedly spring vp. If thou hast none of these, then take Wigions dunge, and mingle it with thy seede in thy hopper, and sow it: though it be not so good as the other, yet is the profitable vertue wonderfull.

Chapter. 17.

¶ How to harrow all manner of Corne.



NOW when your Land is plowed, and the Corne sowne, it is convenient that they bee well harrowed, or els Crows, Deeres, and other Byzdes, will cate and beare away the Corne. In many Countries, and chieflie in sandie Countries, the husbonds use to haue an Oxe Harrow, which is made of fye small pieces of tymber, called Harrow bulles, made either of Ash or Oake, they be two yardes long, and as bigge as the small of a mans legge: and haue fiores of wood put thorow them like laths, and in enery Bull are fye sharpe pieces of yren, called harrow tynds, set some what a slope forwarde, and the foremost slope must be biggar then the other, because the foote frame must be fastned thereunto with a shackell or a withy. To draw with this Harrow, is good to breake the great clotts, and to make much mold, and then the Horse harrow to come after, to make the clotts smaller, and to lay the ground even. It is a great labour and paine to the Oxe to goe to the harrow, for they were better to goe to the Plough two dayes, then harrow one day. It is an old rustick saying,

The Oxe is neuer woe,
Till he vnto the harrow goe.

The reason heerof is, because it commonly goeth by twitches, and not alwaies after one draught. The Horse harrow is made but of fye bulles, and not past an ell long, and not so bigge as the other, but they be like flatbeds tyred, and when the Corne is well covered, then it is harrowed enough.

enough. There be Horse harrowes y^e haue tynds of wood, and those be vsed much in Nottinghamshire, and more Northward, where there be many bolder stones, for those stones would weare the yron too soone: and those tynds be most commonly made of the ground end of a young Ash, and they bee more then a fote long in the beginning, and stand as much aboue the Harrow as beneath, and as they weare or bzeak, so must you dzyne them downe lower: and they woulde bee made long before they be occupied, that they might be thorough dzy. For then they shall endure and last much better, and sticke a great deale faster.

The Horses that should dzy these harrowes, must bee well kept and well shodde, or els they wil soone be tired, and sore beate that they cannot dzy. They must haue humbers or collers, holmes wythed about their necks, traces to dzy by, and a Swingle-tree to hold the traces abroad, and a Logwith to be betwene the Swingle-tree and the Harrow.

And if your Barly ground will not bzeake with harrowing, but still remaine clottie, then it would bee beaten with maulles, but not with straight downe right blowes, for then you shall beate the Cozne into the earth: but if you beate the clotte on the side, it will bzeake the better, and the clotte will lie light, that the Cozne may the more easilie come vp.

There bee some that vse to role their Barly ground with great roles of wood, which Virgill much commendeth, and doubtlesse is very good after a shower of raine, to make the ground even to mow. And note that the dryer your Land be when you clot them, the sooner wil your clots bzeak, and the more mold you shall haue.

Chapter

Chapter. 18.

¶ How to fallow your groundes.



Done after that you haue fully finished your labour in sowing of your Beanes, Pease, Oates, and Barley, and haue harrowed them, then is it the most expedientest time for you to fall to fallowing, as in the latter end of March or Aprill: on which fallowes the next yeare following, you shall sow your Rye, Wheat, and Barly. First in fallowing, let the Husbandman doe the best he can to plow a very broad farrow and a deepe, so that he turne it cleane and lay it flatte, that it reare not on edge: the which shall destroy all the thistles and weedes. For the deeper and broader it goeth, the more new molde and greater clotts shall you haue, and the greater clotts the better Wheat, for the clotts keepe the Wheate warme all the Winter, and in March they will melt and breake, and fall in many small peeces, which is a newe manuring & refreshing to the Corne: and also there shall but few weedes grow vpon the fallowes that are so fallowed, for the Plough goeth vnderneath the rootes of all manner of weedes, and turneth the roote upward, that it may not grow.

And if that any Land be fallowed in the Winter time, it is farre the worse for three principall causes: one is, all the raine that cometh will wash the Land, and dyne away the dunge, and the good mold: which is a great impoverishment vnto the Land. Another cause is, the raine shall beate the Land so flatte, and bake it so hard together, that if a drye May come, it will be too hard to stirre in the Month of June. The third cause is, the weedes shall take such deepe roote ere stirring time come, that they will not be cleane turned vnderneath: which will proue the greatest hurt to the Corne when it shall be sowne, and especially in the time of weeding the

the same. And for any other thing make a deepe hollow for
row in the ridge of the Land, and looke well that thou rest
halke it not, for if thou do, there will be many thistles, and
thou shalt not make a cleane ridge at the first stirring: and
therefore it must needs be deepe plowed, or els you shal not
turne the weedes cleane. To fallow withall, Oxen, Oxen, or
Oxen Horses are no more then sufficient.

Chapter. 19.

¶ How to carry out manure or dunge, and howe
to spread the same.



About the latter end of Aprill, and the begin-
ning of May, it is fit time to carry sooth your
manure or dung, and to lay it vpon your War-
ley ground, and where you had Warley the
yeare, sow it with Wheate or Rye the next
time it is fallowe, and so shall you manure all your Land
ouer at every second fallowing. But that Husbandman
that can finde the meanes to carry out his dunge and lay it
vpon his Land, after it is once stirred, it is much better then
to lay it vpon his fallow for diuers causes: one is, that if it
be layd vpon his fallow, all that falleth in the hollow ridge
shall do little good: for when it is rigged againe, it lyeth so
deepe in the earth, that it will not be plowed vp againe, ex-
cept you will when you haue spread it, take a Houell or
spade, and cast that sooth againe which is fallen into the
ridge. But if it be layd vpon the stirring at every plowing,
it shall mingle the manure and the earth together, which
shall cause the Cozne much better to grow and increase, as
hath oft bene proued.

In some places they do not carry out their dunge till har-
uest be done, and that is vied in the farthest side of Darby,
where, as in Scarisdale, Walsingham, and so Northwarde,
towards York and Ripon. And it is in mine opinion better
then to lay it on the fallowe, and chesely for Warley: but
vpon the first stirring is best for Wheate and Rye. But haue

regard your manure be layd vpon small heapes nere together, and to spread it euently, and to leaue no dung there as the great heape stode: for the moistnes of the dunge shall make the ground ranke enough. Also let not your heapes stand too long ere they be spread, for if they do, the goodnesse of your manure, chiefly if it take a shower of raine, will runne into the ground where the heape stands, and the rest when it is spread will little profit.

Chapter. 20. Of the diuers kinde of manure, and which is the best.

¶ Of the diuers kinde of Manure, and which is the best.



Here be diuers sorts of Manures, and first of those that bee worst, as Swines dunge, which Manure breedeth and bringeth vp thistles, the scourings of Hay barnes, or Cozne barnes, which bringeth vp sundry weeds & quirks, and rotten Chaffe, which diuers vse, but brings little good. The shoueling of highwayes and streetes is very good, chiefly for Barley. Horse dunge is reasonable. The dunge of all maner of Cattel that chew the cudde is most excellent. Dones dunge for colde ground is best of all, but it must be spread very thinne. For grounds that are giuen to rine and chap, ashes is excellent, for they will binde and knit together. Also for such grounds it is most singuler to burne the stubble on the ground, which is worth tenne manurings; for it fatneth (saith Virgill) the soyle, and yeeldeth a secrete force of nourishment vnto the seede. Also, enery euill is tryed out by the fire, and the unprofitable moisture is forced to sweat out, it giueth a vent and passage for the iuyce that quickneth the Cozne, and it closeth the gaping vaines and holes of the earth, through which, eyther extreame moysture, extreame heate, or wind, would blast the Cozne.

Also in Cheshiire, Lankilshiire, and other Countreys, they vse for manure a kinde of blewe Marble-like earth, which

which they call Marle: This is for those Countries an excellent manure, and though it be exceeding chargeable, yet through good neighbour hood it quiteth the cost: for if you manure your grounds once in seauen or twelue yeares, it is sufficient, and looke how many yeares he beareth Corne, so many yeares he will beare grasse, and that plenty. Straw layd to rot in the Winter, is good dung.

Chapter. 21.

¶ How to set out the Sheepe-fold.



Also it is time to set out the sheepfold in May, and to set it vpon the hie ground if you haue any, and to shift it every morning or evening, and in the morning when you come to your fold, let not your sheepe out presently, but rayse them vp, and let them stand still a good season, that they may dung and pisse, then goe amongst them to see whether any of them haue any wathes or be scabbeth, and looke them thrice or foure times on the one side, and as often on the other, and when the hells be gone beside the ground, then let them out of the fold, and drine them to the soundest place of feede: but he that hath a fallow field seuerall to himselfe, let him occupy no folde, for folding of sheepe maketh them scabbeth, and breedeth wathes, and when a storme of ill weather cometh in the night, they cannot get nor goe away, and that abateth them much of their flesh: but let that man that hath a seuerall fallow field drine twenty, thirty, or forty stakes, according to the number of his sheepe vpon his fallowes, where he would set his fold, and especially in the furthest part of the field from thence as they came in, for the treading or going vpon with their feete doth much good, then let the shepheard bring his sheepe to the stakes, and you shall see the sheepe rub themselves thereon, and let the shepheard goe about them till they be set: and thus learne them two or three nights, and they will follow the stakes as he

shitteth them, and sit by them, and if any ill weather come, they will rise up and runne to the hedge: and this maner of folding will breede no maches nor scabs, nor abate or diminish them of their flesh, and shall be a great safeguard for the sheepe from rotting: then in the morning put them out of the Pasture, and you shall not neede to buy any Herdles or sheepe fleaks: but how you shall salve, dresse, and cure your sheepe, shall be taught in the Chapters of sheepe heere after.

Chapter. 22. How

¶ How to carry vwood and other necessities.



S the moneth of May, after you have fallowed your ground, set out your sheepe foldes, and carrie sooth your manure or dung. If you haue any wood, coale, or timber to carry, or such other busines which must needs be done with the Cart or Chaine, then is the best time to doe it, for then the way is likely to be faire and dry, and the dayes long, and in that time the husbandman hath least to doe in husbandry. And for this purpose of carrying, I take the Horse Cart to be best, because they be most nimble, and goe with the best speede, if the Horses be good, they will not at any time lose company with his neighbours. peradventure I set one thing to be done at one time of the yeare, and if the hus band should doe it, it would be a greater losse in another thing: wherefore it is most fit to doe that thing first, which is most profitable to him, and as soone as he can, to doe the other labours.

¶ How

Chapter. 23.

¶ How to know diuers manners of vweeds.

At the latter ende of May, and the beginning of Iune, is the most fittest time to weede your Cozne. There be diuers manner of weeds, as Thistles, Redlocks, Docks, Cockell, Drake, Darnell, Gols, Hadods, Dogsenell, Pathes, Terre, and diuers other small weeds, but these be they that greue most. The Thistle is an ill weede, tough, and sharp to handle, and fretteth away the Cozne nigh it, and causeth the Shearers not to sheare cleane. Redlocks hath a leafe like rapes, and beareth a yellow flower, and is an ill weed, growing in all manner of Cozne, and hath small cobs, and groweth like Pusterdseede. Docks haue a bzoad leafe, and diuers high spires, and very small seede in the top. Cockell hath a long small leafe, and will beare fine or sixe flowers of a purple colour, as bzoad as a groate, and the seede is round and black, and may well be suffered in bzead Cozne, but not in seede, for therein is much flower. Drake is like vnto Rye vntill it seede, and it hath many seeds, like Fennell seeds, and hangeth downward, and it may well be suffered in bzead, for therein is much flower: and some writers hold an opinion that it commeth of Rye. Darnell groweth vp straight like an high grasse, and hath long seedes on eyther side the stalke, and there is much flower in that seed, and groweth for the most part amongst Barley, and it is imagined that it commeth of small Barley. Gols hath a short iagged leafe, and groweth halfe a yard high, and hath a yellow flower as bzoad as a groat, and is an ill weede, it groweth commonly in Barley and Pease. Hadods hath a blew flower, and a few little leaves, and hath fine or sixe bzanches flowered in the top, and groweth commonly in Rye vpon leane ground, and doth little hurt. Dogsenell, and Pathes are both one, and in the comming vp is like Fennell, and beareth many white flowers with a yellow seede, and

and it is the worst weede that is, except Terre, and it cometh by most commonly when great wet falleth, shortly after the Corne is sowne. Terre is the worst weede, and it neuer appeareth till the month of June, and especially when there is a great wet in the moone, or a little before, and groweth most in Rye, and it groweth like fatches, but it is much smaller. It will grow as high as the Corne, and with the waight thereof, it pulleth the Corne flat to the earth, and fretteth the eares away. Wherefore I have seene hus bands mowe downe the Corne and it together, and also with sharp hookes to reape it, as they doe Bease, and make it dry, and then it will be good fodder. There be other weeds not spoken of, as Dex, Pattels, Dodder, & such like, which though they hurt, yet is not their hurt so noysome.

Chapter. 24.

How to weede Corne.



NOW it would bee knowne howe these Cornes should be weeded. The chiefe instrument to weede with is a paire of tongs made of wood, and in the farther end it is nicked to hold the weede fast, and after a shoure of raine it is best weeding, for then they may be pulled up by the rootes, and then it cometh neuer againe, but if it be dry weather, then you must have a weeding hooke with a socket set upon a little staffe a yard long: and this hooke would be well steeled and ground sharpe, both behind and before: and in your other hand you must have a forked sticke a yard long, with the forked sticks you must put the weede from you, then put the hooke beyond the roote of the weede, and pull it to you, and so cut off the weede close by the earth, then with your hooke take up the weede and cast it away.

In this weeding you must have an especiall regard that you tread not too much upon the Corne, chiefly after it is shot, and when you cut the weede that you cut not the Corn, and

and therefore the hooke would not passe an inch in widenes. When the weede is so short, that you cannot with your forked sticke put it from you, and with the hooke pull it to you, then must you set your hooke vpon the weed fast by the earth, and put it from you, and so shall you cut it cleane. And with these two instruments you shall neuer stope to your worke. Dogfenell, Gols, Hates and Redlocks, are very ill to weede after this manner, they grow vpon so many branches hard by the earth: therefore you must vse most commonly to pull them vp with your hands, but loke well that you pull not vp the Corne and all: but as for Terre there will no weeding serue, but onely good husbandle tillage.

Chapter. 25.

¶ Of the first stirring.



Then in June also is the best time to rigge vp your fallowes, the which is called the first stirring, and you must plowe it as deepe as you can for to turne the rootes of the weedes upward, that the sunne and the dry weather may kill them, and a husbandman cannot conuenientlie plow his land, and loade out his manure both on a day with one draught of beasts: but hee may well carry out his manure in the fore noone, and loade hay or corne in the after noone, or he may plow before noone, and loade hay or corne in the after noone, with the same draught, and no hurt to the Cattell: because in loading of hay or corne, the cattell is alwaies eating, or resting, and so they cannot doe in the loading of manure or plowing. For this stirring foure horses are sufficient.

Chap.

Chapter. 26.

¶ How to mowe Grasse.



When June is ending, or July beginning, there is a very good time to begin to mowe, if your Medowes be well growne: but howsoever they be growne, in July you must needs mow for diuers causes, one is, it is not convenient to haue hay and Corne both in occupation at one time, another is, the younger & the greener that the grasse is, the softer and sweeter it will be when it is hay, onelie it will haue the more withering: and the elder the grasse is, the harder and dryer it is, and the worse for all manner of cattell. For the seedes be fallue, which is in maner a pender, and it is the harder to eate and to chewe: another cause is, if dry weather come, it will dry and burne vpon the ground, and wast away.

Haue regard that your mower mow cleane, and holde downe the hinder hand of his Sithe, that hee doe not indent the grasse, and to mow his swaith cleane thorow, to that which was last mowne befoze, that he leaue not a man betwene, and especially in the common Medowes, for in the seuerall Medow it maketh the lesse charge. Haue care that in your meddow all the Hole-hills be spread leauell: and that all sticks and stones be cleane picked out in Aprill, or in the beginning of May.

Chapter. 27.

¶ How Forkes and Rakes should be made.



Good husband wil alwaies haue his Forkes and Rakes made ready in the winter befoze: and they would be got between Michaelmas and Martilmas, and keyked, and sette enen, to lye vpright in thy hand, and then they will be

be hard, stiffe, and dry. When the husband sitteth by the fire and hath nothing to doe, then may hee make them ready, and toothe the Rakes with dry withie wood, and boze the holes with his wimble both aboue and vnder, and drine the teeth vpward fast and hard, and then wedge them aboue with dry wood of Oake, for that is hard, and will drine and neuer come out. But if he get them in sappe time, all the baking and drying that can be had shall not make the harde or stiffe, but they will alway be plying, for they be most commonly made of Hassell or Withy, and those be the first trees that bloome, and principally Hassell, for it beginneth to bloome as soone as the leafe is fallne off.

If the Rake be made of greene wood, the head will not abide vpon the steale, and the teeth will fall out when hee hath most neede of them: wherby he shal hinder his worke and lose much hay. Haue care that the Rake & the Fork be vpright in thine hand: for if the one end of thy Rake, or the side of thy Fork hang downward, then they be neither handsome nor easie to worke with.

Chapter. 28.

¶ Howe to Tedde and make hay.



When thy Medowes are mowed, they would be well tedded & layd euen vpon the ground, and if the grasse be very thicke, it would be shaken with hands or with a sharpe Pike-fork, for good tedding is the chiefest point to make good hay: for then it shall bee withered all alike, or els not. And when it is well withered on the vpper side, and dry, then turne it cleane befoze noone, as soone as the dewe is gone: and if you dare trust the weather, then let it lie so all night, and on the next day turne it againe befoze noone, and towards night make it in windrowes, and then in small heycocks, & so to stand one night at the least & sweat, and on the next faire day cast it abroade againe, and turne it once or twice, & then make it in great hay.

haycocks, and to stand so one night or more, that it may bringue and sweat, for if it sweat not in the cocks, it will sweat in the mow, and then it will be dustie, and not wholesome for horse, beast, or sheepe: and when it standeth in the cocks it is better to load, and the more hay will be laden at a load, also it will lye much the better and the faster.

Quich hay cometh of a grasse called Crow-foot, and groweth flatte after the earth, and beareth a yellow flower halfe a yard high and more, and hath many knottes towards the roote, and it is the best hay for horses and beasts, and the sweetest if it be well gotte: but it will have much more withering then other hay, for els hee will (as they say) be pisse himselfe, and ware hote and dustie. And for to know when it is withered enough, make a little rope of the same which you thinke should be most greenest, and twine it as hard together betwix your hands as you can, and so being hard twined, let one take a knife and cut it fast by your hand, and the knots will be moist if it be not dry enough. Short hay and lay hay, is good for sheepe and all manner of cattell, if it be well got.

Thus may a man speake of the making of Hay and getting of Corne, but tis God himselfe that disposeth and ordereth all things at his holy will and pleasure.

Chapter. 29.

¶ How Rye should be shorne.

In the latter end of July, or the beginning of August, is time to sheare Rye, the which would bee shorne cleane, and bound in strong sheaves. In some places they mowe it, which is not so good for the husbandmans profit, onely it is sooner done: besides, when it is mowne, it will be so fast bound that no man can gather it so cleane but there will be great losse, it also taketh more roome in the Barne then shorne Corne doth: neither will it keepe or save it selfe from raine or ill weather, not standing in shooke as other Corne dooth.

Chapter. 30.

¶ Howe to sheare Wheate.



¶ We must likewise vnderstand, that Wheate ought to be thorne cleane, and harde bound, but for a generall rule take good heede that the shearers of all manner of white cozne, cast not vp their hands hastily, for then all the loose cozne or the strawes that hee holdeth not fast in his hand, flieth ouer his heade, and are lost, and also it will pull of the eares, especially of the Cozne that is very ripe. In some places they will sheare their Cozne high, to the intent to mow their stubble, eyther to thacke or to burne, if they doe so, they haue great cause to take heede vnto the shearers: for if the eares of the cozne crooke downe vnto the earth, and the shearer take no good heede to put vp the eare ere he cut the straw, as many eares as are vnder his hooke or sickell fall to the earth and be lost, and when they mowe the stubble, it is great hinderance to the profit of the ground.

In Somersetshire they mow their Wheate very lowe, and all the Wheate straw they purpose to make thacke of, they doe not threshe it, but cut off the eares and binde it vp in sheaves, and call it reeds, and therewith they thacke theyr houses. If the house be new they meane to thack, then they thacke it vnder their fete: which is the best & surest thacking that can be of strawe: for Crows and Doves shall neuer hurt it.

Chapter. 31.

¶ To mow or sheare Barley, or Oates.



Barley and Oates be most commonly mowne, and a man or woman followeth the mower with a hand rake halfe a yard long, with seauen or eyght teeth in his left hand, and a sickle in the right hand, and with the rake hee gathereth

thereth as much as will make a sheafe, and then he taketh the Barley or Dates by the tops, and pulleth out as much as will make a band, and casteth the band from him on the land, and with his Rake & his Sickle, taketh up the Barley or Dates, and layeth them upon the band, and so letteth the Barley lie unbound thre or foure dayes if it be faire weather, and then binde it, and when the Barley is lead away, the Land must be raked with a great Rake with yron teeth, made fast about a mans necke with a string, and so drawne by and downe the Lande, or els much Barley wil be lost. If Barley or Dates be layd thzough winde or ill weather, then it must needes be shorne, els not. The binding of barley in sheaves is very profitable, yet many that haue great crops will not attend so great trouble, but as soone as it is mowne make it in cocks like hay, and so carry it home: yet must they haue good respect vnto it, so: if it bee full of weede and greues, then must it lye till they be withered, or els it will burne in the mow.

Chapter. 32.

¶ How to reape or mow Pease or Beanes.



Pease and Beanes for the most part are last reaped, and that of diuers manners: some with flæles, some with hookes, some with stafe hookes, and some mow downe with Sythes. In some places they lay them in reaps, and when they be dry they lay them together on heapes like haycocks, and neuer binde them: but the best way is when the reapes be dry to binde them, and to sette them on the ridge of the Land thre sheaves together. And looke that your Shearers, Reapers, or Mowers gelde not your Beanes, that is to say, cutte the Beanes so hie that the nethermost coddys grow still on the stalke. When they are bound, they be moze readier to loade and vnloade, to make a reeke, or to take from the mow, and so be not the reapes.

Chap.

Chapter. 33.

¶ How all manner of Corne should be tythed.

NOW that all manner of graine before menti-
oned is thorne, mowed, reaped, bound vp and
layd on a ridge on the Land, let the Hus band-
man take heede of Gods commaundements,
and let him goe to the end of his Land, and be-
ginne and tell nine sheaves, and let him cast out the tenth
sheafe in the name of God, and so peruse from land to land
till he haue truly tithed all his corne, regarding the diuine
saying of the Prophet Malachie, which sayth: Because ye
haue not giuen to mee your tythes and your first fruits, ther-
fore yee be cursed, and punished with hunger and penurie.
As heauen-opening S. Augustine sayth, Giue thy tythes
truely, or els thou shalt fall amongst the tenth part of the
Angels that fell from heauen into hell.

This is an hard saying to euery man that ought to giue
tythes, and doth not giue them truely, but how eyther of the
sayings hold with vnconscionable impropriations, adiudge
the learned, let me imagine. But to them that giue theyr
tythes truely, note againe S. Augustines wordes, Tythes
(sayth he) are tributes or rewards for needy soules. And a-
gaine, If thou haue giuen thy tythes truely, thou shalt not
onely receiue the profit and the aboundance of goods, but also
health of body and soule shall follow. Would God euery one
knew this hard sentence of the Lord by his Prophet Mala-
chie, and also the soule-pleasing wordes of S. Augustine, for
then doe I thinke verily tythes would be truly giuen.

chapter. 34.

¶ How all manner of Corne should be couered.



After all kinde of grayne is thorne, bound, and the tithes cast out, it is time to couer them, shock them: or halfe theaine them, but couering is the best way for all manner of white Corne, and that is to set foure sheaues of one side, and foure on the other, and two sheaues aboue of the greatest, bound hard nigh to the neather ende, the which must be set vpward, and the top downward, spread abroad to couer all the other sheaues, and they will stand best in wind, and saue themselves best in raine, and they would be set on the ridge of the land, and the sayd sheauc to leane together in the tops and wide at the ground, that the winde may goe thorough to dry them. Pease and Beanes would be set on the ridge of the land foure sheaues together, the tops vpward and writhen together, and wide beneath that they may the better wither.

chapter. 35.

¶ To loade Corne and mow it.



When all these graines are dry and withered enough, then loade them into the Barne, and lay euery grayne by it selfe, and if it be a wet harvest make many moowes: if thou haue not housing enough, then it is better to lay thy Pease and Beanes without vpon a Rake, stack, or houell then other Corne, but it is better vpon a houell then vpon the ground, for on the ground it must be wel hedged or paled from Swine or other Cattell, and the ground will rot the bottome, where the houell saueh both hedging and rotting, but they must be well couered both. And the Husbandman may set Sheep, Cattell, Horse, Carts, Wains, or Ploughs vnder the same houell, and it will serue in stead of a house, if it be well and strongly made.

¶ Of

chapter. 36.
¶ Of the second stirring.

In August, and in the beginning of September, it is time to make your second stirring, and most commonly it is cast downe & plowed a reasonable furrow, not too deepe nor too shallow, so you turne it cleane: and if it be cast it would be water furrowed betwene the lands, there as the raine of balke should be, and it will be drier when the land should be sowne. And if the land lie high in the ridge, high in the raine, and low in the midst of the side, that the water may not runne easily into the raine, as I see daily in many places: then let the Husbandman set his plow three or foure fote from the ridge, and cast all the ridge on both sides, and when the ridge is cast, set his plow there as hee began, and ridge up the remnant of the land, and so is the land both cast and ridged, and all at one plowing. And this shall cause the land to lie round when it is sowne at the next time, neither shall it at any time browne the Cozne.

chapter. 37.
¶ How to thresh and winnow corne.

The wheat and Rye which you should sow ought to be very cleane from weede, and therefore ere thou thresh thy Cozne, open thy sheave and pick out all the weeds, and then thresh it and winnow it cleane, and so you shall haue good cleane Cozne another yeere. In some Countries about London chiefly, and in Essex, and Kent, and Hertfordshire, they doe fanne their Cozne, the which is a very good vse, and a great safety for sheding the Cozne. Also when thou shalt sell any Cozn, if it be well winnowed or fanned it will be sold the dearer, and the light Cozne will serue the Husbandman for his house. For your seede if you will

Fitzherbarts first Booke

will be advised by me, you shall change it alway once in two or thre yeare. For to sow continually one seede bred in one soyle it will decay & grow ill: and in your exchange draw it alwayes from the harder soyle, and being brought into a better, it must the rather prosper.

chapter. 38.

¶ To seauer Pease, Beanes, and Fetches.



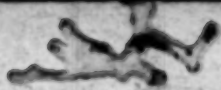
Having once threshed your Pease and Beans, and winnowed them, you must before you shall eyther sowe or sell them, let them bee well reeded with Syues, and seauer in thre seuerall parts the great fro the small, and you shall gette thereby in every quarter a London bushel, or thereabouts, for the small Corne lyeth in the hollow and voyd places of the great Beanes, and yet the great Beanes are sold as deere as if they were all together, or dearer, as a man may proue by a familer example. Let a man buy one hundred of Herring two Herrings for a peny, and another hundred Herrings thre for a peny, & let him sell these two hundred Herrings againe five Herrings for two pence, now hath hee lost foure pence for a hundred Herrings: two for a penny cost five shillings, and one hundred Herrings thre for a penny cost thre shillings & foure pence, the whole summe wherof is eight shillings and foure pence: and when hee selleth five Herrings for two pence, twenty Herrings commeth but to eight pence, and there is but twelue scoze Herrings, and that is but twelue groates and twelue groats, and that commeth but to eight shillings, and so there is lost foure pence, and it is because there be not so many bargaines, for in the buying of these two hundred Herrings there are five scoze bargains, and in the selling of the same there be but eight and forty bargains, and so there is lost ten Herrings, the which would haue beene two bargaines

gaines moe, and then it had beene even and meeke. And therefore hee that buieth grosse sayle and retaileth, must needes be a winner, even so shalt thou be a looser if thou sell thy Pease, Beanes, and Fetches together, for thou lovest grosse sale, and if thou seauer them in three parts, the thou dost retaile, whereby thou shalt winne.

* The end of the first Booke contayning what euer is necessary for ploughing or sowing of grounds.

G 2

The



1. The first part of the document is a list of names and addresses, which are arranged in a columnar fashion. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list includes names such as "John Smith", "Mary Jones", and "Robert Brown", along with their respective addresses.

501

410



The second Booke of *Husbandry.*

Contayning the breeding, ordering, and vsage
of Cattell, with whatsoeuer els appertaines vnto
them: And first of Sheepe.

(*)

Chapter. 1.

Of Sheepe, and what time of the yeere the Rammes
should be put to the Ewes.



Ardy or not at all can the Hus-
bandman attaine to the excellen-
cie of thrist, onely by his Cozne,
vnlesse he haue other cattell: nei-
ther by Cattell, vnlesse hee haue
Cozne: for without both hee shall
be a buyer, a borrower, or a beg-
ger: and because sheepe are the
most profitable, I meane first to
speake of them. Of Sheepe there

be two sorts, that is, blacke and white, but the white is the
best, for the Wooll they beare there bee of diuers staples:
some long and hairie, as those bredde in barren cold Coun-
tries, and that is the worst: some hard, short, and curld, as
those bred in woody grounds, and that is better: some long,
thicke, soft, and curled, and that is the best of all: and they
be bredde vpon fine heathes, where they haue short, dry, and
sweet fode. The profit of wooll the world can witnesse, and
yeerely your Ewes will bring forth Lambes, which is an

other commoditie : and lastly , in some Countries , as in Suffolke, Essex, and Kent, with many other, they milke their Cwes, a gaine equall to the rest. Wherefoze when you chuse sheepe, elect them big boand and well wooll'd, their colours beeing white. For Virgill saines, that Cynthia, the Goddesse of Chastitie, in whose thoughts could neuer enter impuritie, was enamored of Endimion onely thzough his flocke of white sheepe. When therfoze you haue got a flock of white sheepe, then must you chuse Rams to equall them, for pzeferuing the bzeede : your Ram would bee white also, and ouer and beside you must looke in his mouth, and if the roofe thereof be blacke, then is hee not good : for either hee will then get blacke Lambes or at least staine theyr flæces with a duskie colour. The greater the hoznes of your Ram is, the woꝛse, for the pollard is the chiefest Ram.

When therfoze you haue both Ram and Cwes, such as pleaseth you, it shall then be good to knowe when you shall put them together to engender, and therein we must make a distinction, for euery man may not put their Rammes all at one time, for if they doe, there will be great hurt & losse. For that man which hath the best sheepe pasture for winter, and the soonest springing in the beginning of the yeere, hee may suffer his Rammes to goe with his Cwes all tymes of the yeere, to blossome and arride when they will, but for the common pasture, it is time to put to Rammes in September, for then the Bucke goeth to rut, and so would the ram, but for the ordinary husbandman that hath no pasture but the common fieldes, it is time enough at the feast of S. Michaell the Archangell, and for the poꝛe husbandman of the Deake, or such other that dwell in hilly and dry groundes, and haue no pastures nor common fieldes, but onelie the common Mountaines, Simon and Iudes day is a good time for them, and this is the reason why : As the Cwe goeth with the Lamb twentie weekes, and shall yeane her Lamb in the one and twentie weeke, and if shee haue not convenient newe grasse to eate, shee may not giue her Lambe milke, and for want of milke many Lambes perrish and are lost :
and

and also for pouertie the Damme lacking milke, do forsake their Lambs, and so often times they die both in such barren Countries. Wherefore be carefull to keepe thy sheepe well, both with hay in Winter as well as with grasse in Sommer. Also in the Winter such Sheepe as thou intendest to fatten and sell, let them either haue straw or fleakes to lie vpon, for the cold earth will both disease them and hinder their feeding.

Chapter. 2.

¶ How to make an Ewe to loue her Lambe.



If thy Ewe haue milke and will not loue her Lambe, put her in a narrowe place made of boardes or smoothe brouse, a yard wide, and put the Lambe to her and suckle it: and if the Ewe strike the Lambe with her head, binde her head with a hay rope or a cord to the penne. And if she will not stand side long, call the Ewe and giue her a little hay, and tye a dogge by her that shee may see him, and thys will make her to loue her Lambe, and that right soone. And if you haue a Lambe dead, and the Dam thereof haue much milke, flea that Lambe, and tie the skinne vpon an other Lambes back which hath a sozie damme with little milke, and put the good Ewe and that Lambe together in the pen, and in one howze shee will loue the Lambe, and then thou maist take thy sozie weake Ewe away, and put her in another place, and by this meanes thou maist fortune to saue her life, and the Lambes both.

Chapter. 3.

¶ What time Lambes should be weaned.

In some places they neuer seuer the Lambes from the Dammes, and that is for two causes, one is in the best pastures, where the Rams goe alwaies with the Ewes, there it needeth not, for the Dammes will ware dry, and weane

weane their Lambes themselves. Another cause is, he that hath no severall or sounde pasture to put his Lambes into when they should be weaned, hee must either sell them, or let them sucke as long as the Dams will suffer them. Yet Virgill adviseth you in such a case to haue a leather full of sharp poynted nayles, which being put about the musell of the Lambe, if it offer to sucke, it will so prick the dugges of the Cwe y she will not suffer it, but by that meanes weane it perforce: and by the same devise you may weane all manner of Cattell whatsoever. And it is a common saying, that the Lambe shall not rotte as long as it sucketh, except the Dammie want meate.

But he that hath a severall and a sound pasture, it is time for him to weane his Lambs when they by sixtene weekes old, or eyghtene at the most, and the better shall the Cwe take the Kammie againe. The pooze men of the Weake Country, or such other places, where they vse to milk their Cwes, they vse to weane their Lambes at twelue weekes old, and to milke their Cwes five or sixe weekes. But those Lambes bee neuer so good as the other that sucke long and haue meate enough.

Chapter. 4.

¶ To draw sheepe, and seuer them in diuers places.



For all such as are grasse-profit-taking Grasers, and haue many sheepe in their pastures, it is conuenient for them to haue a sheepfold made with a good hedge or a pale, the which wil receiue all the sheepe easily that goe in one pasture, sette betwene two of their pastures in a dry place, and adioyning to the end of the same make another little fold, that will receiue ninetie sheepe or moze, & both these foldes must haue eyther of them a gate into either pasture, and at the end of that fold, make another fold, that will receiue fortye sheepe

sheepe or moze. And betwene every fold a gate, and when the sheepe are in the great fold, let forty of them or there about come into the middle fold, and shutte the gate, then let the Shepheard turne them and looke them on euerie side, and if he see or finde any sheepe that needeth any helping or mending for any cause, let the Shepheard take that sheepe with his hooke, and put him into the little fold: and when he hath taken all that needeth any mending, then put the other into whether pasture he will, and let in as many moze out of the great fold, and take all those that neede any handling, and put them into the little fold: and thus peruse them all throughtill ye haue doone, and then let the Shepheard goe melt grease and handle all those that hee hath drawne, and so shall not the great flock be staied nor kept from theyr meate: and as he hath mended them, so put them againe into their pasture.

chapter. 5.

¶ Howe to belt Sheepe.



If any Sheepe ray or be filed with dunge about the tayle, take a payze of sheeres and clip it away, and cast dry mould thereon: and if it be in the heate of Sommer, it would be rubbed ouer with a little Tarre, to keepe away the flies. It is requisite that the Shepheard haue a little board sette fast to the side of his little fold, to lay his Sheepe vpon when he handleth them, and a hole boored in the board with an auger, and therein a grained stake of two foote long to be sette fast, to hang his Tarre-bore vpon, for then it shal not fall. And a Sheepeheard shoulde not goe without his dogge, his Sheepehook, a payze of sheeres, and his tar-bore, either with him, or ready at his Sheepfold: and hee must teach his dog to barke when hee would haue him, to runne when he would haue him, and to leaue running when hee would haue him: or els hee is not a cunning Sheepeheard. The dog must learne it when he is a whelp, or els it wil not be, for it is hard to make an old dog for Sheepe.

Fitzherbarts second Booke

Chapter. 6.

¶ Howe to greafe Sheepe.



Perceiuing by the biting, rubbing, or scratching with their hozne, that your Sheepe begin to be scabbed, then must the Shepheard take him that is so infected and shedde the wooll with his fingers there as the scabbe is, and with thy finger lay a little Tarre thereon, and stroke it a length in the bottome of the wooll that it be not scene aboue, and so shedde the wooll still, and lay a little Tarre therevpon so farre as the soze reacheth, and some what more, and it will passe no further.

chapter. 7.

¶ Howe to melt your Tarre.



Et your Tarre be mingled with oyle, Gose greafe, or Capons greafe, these thre are the best, for these will make your Tar to runne abroade. Butter or Swines greafe when they are molten, are very good, if they be not salt: for Tarre of it selfe is too hene, and greatly freateth, and is no healer vnlesse it be mingled with some of these.

chapter. 8.

¶ How to make browne salve, a medicine to cure poore mens sheepe that thinke Tar too costely, but I doe not doubt if rich men know it they will vse the same.



To make this browne salve, do thus, take a sheete full of Brome crops, leaues, blossoms and all, and chop them very small, and then seth them in a panne of twenty gallons, with running water, till it beginne to waxe thicke like

like a Jelly, then take two pound of Sheepes suet molten, and a pottle of olde pissé or lye, and as much hzine made with salt, and put all in the said panne, and stirre it about, and then straine it thow an old cloth, and put it into what vessel you will: and if your Sheepe be new clipped, then make it luke warme, & wash your Sheepe therewith, with a sponge, or a peece of an old mantle, or a folding of some such soft cloth or wooll, for spending too much of your saluc at once, and at all times of the yere after ye may vse it if neede require. You must alwaies remember to make wide sheeds in the wooll of your Sheepe and annoint them with it, and it shall heale the scabbe, and kill the Sheepe-lice, and it shall not hurt the wooll in the sale thereof, and those that be washed therewith, will neuer take the scabbe after, if they haue sufficient meat, for that is the best grease that may be giuen a Sheepe, to grease him in the mouth with good meate, the which is also a great safegard to keepe the Sheepe from rotting, except there come mildewes, for he will chuse the best if he haue plentie: and he that hath but a fewe Sheepe, must make this medicine accordingly.

chapter. 9.

¶ How to cure a sheepe that hath Mathes.



Sheepe may be knowne to haue the mathes by their byting, or fisting, or by shaking their taites, and most commonly it is moist and wette. And if it be nie vnto the tayle, it is oft times greene, and filled with dung, and then the Shepheard must take a paire of sheares, and clip away the wooll bare to the skinne, and then take a handfull of dry mould, and cast the mould there vpon to dry vp the wet, and then wipe the mould away, and lay tarre there as the Mathes were, or a little further, and thus looke the every day, and mend them if they haue need.

¶ How to cure the blindnes of Sheepe.



Diuers sheepe there be that wil be blind a season, and yet mend againe, and if you put a little Tarre in his eye it will mend the sooner. There be diuers waters for this purpose, as water made of Sandiwer and burnt Allom, or the iuyce of Housleake strained and mingled with Rose water: or the bzaines of a hatched, as thus: Take a linnen cloth, and burne it vpon the head of a hatchet, then blow away the ashes, and there wilbe on the hatchets head a kind of oyle, that taken and put in a sheepes eye, is most excellent. Yet the most common and vsuallest medicine that Sheepeheard vse, is Tarre onely.

¶ How to cure the worme in a Sheepes foote.



Any times it happeneth among Sheepe, that they haue a worme in their foote which maketh them to halt: take that sheepe and looke betwene his clawes, and there you shall find a little hole, as much as a great pinnes head, and therin groweth fve or sixe blacke haire, about an inch long, or somewhat more, take a sharpe poynted knife, and slit the skinne a quarter of an inche long aboue the hole, and as much beneath, and put thy one hand in the hollow of the foote vnder the hinder clea, and set thy thombe aboue, almost at the slitte, and thrust thy finger vnderneath forwarde, and with your other hand take the blacke haire by the end, or with the knifes poynt take hold thereof, then pull the haire by little and little, and thrust after thy other hand with thy finger & thy thombe, and there will come out a worme like a peece of fleame, as much as a little finger, and when it is out, put a little Tar in the hole, and it will be quickly wel.

chapter. 12.

¶ Of the blood, and remedy if one come betime.

Amongst sheepe there is a sickness called the blood, that sheepe which hath it will die so-
dainly, but ere he dye he will stand still and
hang downe his head, and another while
stand and quake, if the shepheard doe espie
him, let him take him and rub him about the head, and espe-
cially about his eares and vnder his eyes, and with a knife
cut off his eares in the midst, and also let him blood in a
vaine vnder his eye, and if he bleede well hee is likely to
liue, and if he bleede not then kill him and saue his flesh, for
if he die by himselfe the flesh is vtterly lost, and the skinne
will be farre ruddier like blood, moze then any other skinne
will be, to the great hinderance of the sale. And this dis-
ease for the most part taketh the fattest and best lyking
sheepe.

chapter. 13.

¶ Of the Poxe and remedy therefore.

This disease of the Pox in a sheepe appeareth
vpon the skinne, and is like red pimples,
as broade as a farthing, and thereof die ma-
ny: the remedy therefore is to handle all
thy sheepe, and to looke on euery part of their
bodies, and as many as you finde taken ther-
with, put them in fresh new grasse, and keepe them from
their fellowes: and also looke your flock oft, and draw them
as they neede, and if it be sommer time that there be no frost
then wash them, but if you cannot wash them, then let them
blood in the roofes of the mouth, and after they haue left blea-
ding, giue them a supping of milke and Saffron mingled
together. Diuers shepheards haue other medicines, but
this is the most approued that may be.

chapter. 14.

¶ Of the wood euill and remedy therefore.



There is also a sicknes amongst sheepe is called the wood euill; and that commeth in the Spring of the yeare, and taketh them most commonly in the legs or in the neck, and maketh them to halt and hold their necks awry, the most part that haue that sicknes will die shortly in a day or two. The best remedy is to wash them a little, and to change their ground, and to bring them to low ground and fresh grasse, for that sicknes is most commonly on hilly ground, lay ground, and ferny ground: and some men vse to let them blood vnder the eye, in a vaine for the same cause.

chapter. 15.

¶ How to wash Sheepe.



June is the best time to sheare sheepe, yet ere they be shorne they must bee very well washt, which shall be to the owners great profit in the sale of his wolle, and also to the cloth-maker: but yet beware thou put not too many sheepe in a Den at one time, neyther at the washing nor at the shearing, for feare of smothering or oppressing of theyr fellows, and that none goe away till they be cleane washt, and regard that they which hold the sheepe by the head in the water hold his head high enough for feare of drowning. Wash your sheepe in running Riuers, for standing Ponds are ill.

chapter. 16.

¶ How to sheare Sheepe.

Take heede of the shearers in shearing for twitching the sheepe with his sheares, and specially of pycking him with the point of his sheares, and that the sheepe be alwayes ready with his Earbor, or brenne

salve

salve to dresse them, and see that they be well marked, both eare marke, pitch marke, and rable marke: let your woll be well foulded, or wound with a wool-winder that hath good skill in that faculty, which shall doe much good, and be exceeding profitable in the sale of the same.

chapter. 17. How to draw and seauer the bad sheepe from the good.

¶ How to draw and seauer the bad sheepe from the good.

When you haue thorne all your sheepe, it is then the best time to draw them, and to seauer them in diuers sorts, those sheepe which thou wilt feede by themselves, the Ewes by themselves, the Shearhogs and Theyues by themselves, the Lambes by themselves, the Weathers and the Rams by themselves, if thou haue so many pastures for them, for the biggest will beate the weakest with his head, and of euery sort of sheepe it may fortune there be some that like not and be weake, those would be put in fresh grasse by themselves, and when they are somewhat mended sell them, for oft change of grasse shall mend all manner of Cattell.

chapter. 18.

¶ What thing rotteth sheepe.



Very necessary is it that a shepheard should knowe what thing rotteth sheepe, that hee might keepe them the better: And first, there is a grasse called Spearewort which hath a long narrow leafe like a speare head, and it will grow a fote high, & beareth a yelow flower as broade as a penny, and it groweth alway in those places where the water vseth to stand in Winter. Another grasse is called Penny-grasse, and it groweth low by the earth in marrysh grounds, and hath a leafe as broade as a peny or two pence, and neuer beareth flower. Also all manner of grasse that

the land flood runneth ouer is ill for sheepe, because of the sand and filth that sticks vpon it. All marish grounds and marsh grounds is ill for sheepe salt marshes onely excepted, that grasse that groweth vpon fallowes is not good for sheep, for there is much of it weede, and oftentimes it commeth by by the roote, and that bringeth earth with it, and they eat both, which is great occasion of rotting. Mildewe grasse is not good for sheep, and you shall know it two wayes, one is by the leaues of the trees in the morning, and especially of Dakes: take the leaues and put your tongue to them, and you shall feele like honey vpon them, and also there will be many kels vpon the grasse like to spinners webs, and that causeth the mildewe: wherefore your sheepe may not well be let out of the folde till the sunne hath domination to dry them away. Also hunger rot is the worst rot that can be, for there is neyther good flesh nor good skinne; and that commeth for lacke of meate, and so through hunger they eat such as they can finde, which pasture sheepe will not doe, for they sildome rot but with mildewes, and then will they haue much fallow and flesh, and a good skinne. Also white sinells be ill for sheepe in pastures and in fallowes. There is an other rot is called pelt rot, and that commeth of great wet, specially in wood Countries where they cannot dry, and this is a soze rot.

chapter. 19.

¶ How to knowe a rotten sheepe diuers manner of wayes, whereof some of them will not faile.



If you will know when a shep is rotten, take both your hands and twirle vpon his eye, and if it be ruddy and haue red strings in the white of the eye, then he is sound, but if the eye be white like fallow and the strings darke coloured then he is rotten. And also take the sheepe, open the woll

wooll on the side, and if the skin be ruddy coloured and dry, then is he sound, but if it be pale coloured and watry hee is then rotten. Againe, when you haue opened the wooll on the side, take a little of the wooll betweene your finger and your thumbe, and pull it a little, and if it sticke fast he is sound, but if it come easily off he is rotten: Also when thou hast killed a sheepe, his belly will be full of water if hee be soze rotten: and also the fat of the flesh will be yellow if it be rotten. Besides if you cut the liuer, therein will be a little quicknes like flocks, and also the liuer will be full of knots and white blisters if he be rotten, and lastly seeth the liuer: if he be rotten it will breake in peces, and if it be sound it will hold together. And these are the most approued waies to know whether a sheepe be rotten yea or no.

chapter. 20.

¶ Of Goates and their profit or vse.



Thus hauing sufficiently debated touching the choyse, cherishing and curing of sheepe, I thinke it good a little to speake of Goates and their vse: a kinde of Cattell which albe heere in England we estimate not to his worth, yet in other places they be of highest valuation: and the excellent Poet Virgill in his Countrey muse, draweth them and sheepe to march in one euen equis page. Thus comparing them, the Goate (saith he) yeldeth in milke thre times the quantity a sheepe doth, theyr young ones are moze plentifull, for they will haue two or thre, and sometimes moze, and their beards yearely being shorne and spunne, haue made an excellent during stufte, which for the continuance, hath made Parriners desirous onely to weare it in their garments, so that though their beards cannot in quantity and finenes be equall with the fleece of the sheepe, yet ioyning their milke and their young ones to their beards, there is no wonderfull difference.

Fitzherbarts second Booke

Their manner of keeping, both wintering and sommering, is in the Poets rules the same that the Sheepe hath, onely they: foulding and feed excepted: for the foulding they are not needfull, and for their feede, Woods are the best, or the toppes of Mountaines: bushie and thorny grounds vnpromisable for any other vse, for the feede of Goates is most excellent. They will obserue custome much better then Sheepe, for being but once or twice used therevnto, they will duely euery morning and euening come home, to pay they: due debt or tribute to the milke-paile. They: milk is excellent, and a great restorative, principally for a consumption, of what nature soeuer. The fourth howze after the Sun rise, is the best time for Goates to drinke in. For the weaning of young kiddes from their Dams, vse the same meanes that you doe with Ewes and Lambes.

Of all Goates that are, Virgil most commendeth the Cinyphian Goates, bred by the Towne Cinyphs, as Cattell of wondrous great comoditie: their disprofit is onely amongst young springs or plants, for they wil crop any young thing that groweth, and hinder the springing thereof, also they will pill away the barke of Trees, to the spoyle of the trees: yet no more then fallow Deare, or redde Deare will, where soze where the one is suffered, the other may be tollerated.

Chapter. 21.

¶ Of Cattell, and how to chuse them.



That Husband which seeketh the superlative degree in thriving, ought not sufficientlie to haue Sheepe & Goates, but he must also haue both Kine, Oxen, Horses, Hares, Swine, and young Cattell, and to reare and breede euery yere some Calues, foales, and pigs: or els he shal be a buyer. If he buy Oxen to his plow, (as euery one must haue a beginning) then let him haue principall care that they be young, and not goutie, nor broken of haire neither of tale, nor of pisse, which are the certaintie signes of a brused bea.

But and if he shall buy Kine vnto his paille, then let him regard that they be young, good to milke, and ferde they? Calves well: let thy Cowe be beetle browed, and sterne of looke, her head and necke big, and from her thyoate hanging downe to her shanks a large and long dew-lappe, let her sides be proportionlesse and great, and euery part of her, euen her very foote, so bigge as bigge may be. Let her eares be large and hairie, and her taile long, euen to the grounde and bushie: if she be spotted with white, or shewd or wicked with her hozne, it is an error, but no fault, for it shewes mettle and goodnes, in generall, the moze bull-like a Cow is, the better she is.

Let thy Cowe be foure yeeres old ere she take the Bull, and at tenne yeeres sell her off, for then is her best caluing time past. And thus much for thy Kine whose profit must goe to thy paille. Now if thou buy Kine or Dren to ferde, the younger they be the rather they will bee fedde: but looke well that their haire stare not, and that they licke themselves, and be whole mouthed, and want no teeth: and though some haue the Cowte, and bee broken both of taile and pisse, yet will they ferde, but the gouted Dre wil neuer be drien farre. Haue care that your Dre haue a broad rib, and a thicke hyde, and to be loose skinned, that it sticke not hard or strait to his ribbs, for then he will not ferde because he is hyde-bound, which is a foule infirmitie.

Chapter. 22.

¶ How to buy fatte Cattell.



If at any time thou buy fatte Dren or fatte Kine, handle them, and see that they be soft on the fore-crops, behind the shoulder, and vpon the hindermost ribbe, and vpon the huckle bone, and the natch by the taile, and see that the Dre haue a great Codde, and the Cowe a great nanell, for then it should seeme that they are wel tallowed. Also take heede where thou buiest any leane

Fitzherbarts second Booke

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How to buy fatte Cattell.



If at any time thou buy fatte Dren or fatte Kine, handle them, and see that they be soft on the fore-crops, behind the shoulder, and vpon the hindermost ribbe, and vppon the huckle bone, and the natch by the taile, and see that the Dre haue a great Codde, and the Colwe a great nanell, for then it should seeme that they are wel talloved. Also take heede where thou buiest any leane

oz fatte Cattle, and of whom, and where they were bredde :
 for if thou buy out of a better ground the thou hast thy selfe,
 those Cattell will not like with thee : besides, looke that
 there be no sicknesse in the towne shyp, oz pasture that thou
 buyest thy Cattell out of, for if there bee any Murren oz
 Long-sought, it is great ieopardy for a beast, chiefly an
 Oxe oz a Cow, which are tender Cattell, may take sicknes
 tenne oz twelue dayes oz moze ere it appeare on him, but
 when it commeth forth, it is extreame and dangerous.

Chapter. 23.

¶ The diuers sicknesses of Cattell, and remedies there-
 fore : and first of the Murren.



If it fortune that contagious and almost
 incurable disease which we call the Mur-
 ren, fall amongst thy Cattell, as heauens
 forbid : there are diuers men which God
 hath blest with knowledge to cure it, for
 first it commeth of rancknes of blood, and
 appeareth most commonly first in the
 head, for his head will swell, and his eyes waxe great, and
 runne with water, and froth at the mouth, and then hee is
 past remedy, and will die shortly, and will neuer eate after
 he be sicke. Wherefore, when he is dead slep him, & make
 a deepe pitte fast by where he dyeth, and cast him in, and
 couer him with earth, that no doggs may come to the carri-
 on, for as many beasts as seeleth the smell of that carrion,
 are like to be infected, and take the skinne and haue it to the
 Tannars to sell, and bring it not home againe for feare of
 further perrill.

And it is commonly vsed, and commeth of great chari-
 tie, to take the bare head of the same beast, and put it on the
 top of a long pole, and sette it in a hedge fast bound to a stake
 by the High-way side, that euery man that rideth oz goeth
 that way, may see and know by that signe, that there is sick-
 nesse of Cattell in that Towneshyp : and the antient Hus-
 bandmen

bandmen hold an opinion, y thereby it shal the soner cease. And when as the beast is fleine, there as the Gurren doth appeare betweene the flesh and the skinne, it will rise vp like a ielly or froth, an inch deepe or more: and in this manner following you shall finde remedy for this foule infecting disease.

Take a small Curten-rodde, and binde it hard about the beasts necke, and that will cause the blood to come into the necke, and on eyther side of the neck there is a vaine which a man may feele with his finger, and then take a blood iron and sette it straight vpon the vaine, and smite him blood on both sides, and let him bleed very nere a pint, and then take away the corde and it will stanch, then glue him in a horne to drinke, olde Ale, Saffron, Treakle, and Dialcordion, boyled together: and thus serue all thy cattel that be in that pasture, and there shall no more dye or bee sicke, as writeth Chyron, Phyllyrides, and Melampus.

Chapter. 24.

¶ Of Long-sought, and the remedy therfore.

Another kinde of sicknes there is among Cattell, which is called Long-sought, and that sicknesse will endure long, and you shal perceiue it by his heyling: he will stand much, and eate but a little, and ware very hollow and thinne, and he will hoyt xx. times in an howre, and few of them doe mende. The best remedy is to keepe thy Cattell in sandy places, and as many as were in company with the beast that first fell sick, let them a little blæde. And there be many men that can cure them, which vse to cutte the dew-lap befoze. There is also a grasse called Fetter-grasse, take of that grasse and bruse it a little in a mortar, and put thereof as much as a Venues egge into the sayd dew-lap, and see it fall not out: this haue I seene vsed, & doubtlesse it hath done exceeding much good, and cured soundly.

chapter. 25.

¶ Of dewe boulne, and the hard remedy therefore.



Another disease amongst Beasts is called dew boulne, and that commeth when a hungry Beast is put in a good pasture full of ranke grasse, he will eat so much that his sides will stand as high as his back-bone, another while the one side moze then the other, and but few of them will dye, but he may not be driven hastily, nor laboured being so swolne: for the substance of it is but wind, and therefore he would be softly driven and not suffered to lye downe. Now, be it I haue seene a man take a knife & thrust him through the skinne and the flesh two inches deepe or moze, and sixe inches or moze from the ridgbone, that the wind might come out, for the winde lyeth betweene the flesh and the great paunch, and then with a little Tarre and fresh Butter to cure the wound.

chapter. 26.

¶ Risen vpon, and the remedy therefore.



Another disease in Cattell is called risen vpon, and no man can tell how or whereof it commeth, but you shall perceaue it by swelling in the head, and specially by the eyes, for they will runne and water, and close vp his sight, & will die shortly within an houre or two if hee be not holpen, the cure of the disease is this. There is a blister which riseth vpon his tongue, which blister must be slit with a knife a crosse, and when you haue pulled out the tonge rub the blister well with salt, then take a Hens egge and breake it in the beasts mouth shell and all and cast salt to it, and hold vp the beasts head, that all may be swallowed downe into the body: but the breaking of the blister is the great helpe, then drive the beast a litle about to chase him: and this cure is failelesse, so God be pleased.

¶ Of

chapter. 27.

¶ Of the turne, otherwise called the sturdy, and the remedy therefore.



Certaine Beasts there be that will turne about when they eat their meate, and will not feede, and are in great ieopardy of falling in pits, ditches, or waters, and it is because there is a bladder in the forehead, betwene the bryne-pan and the brynes, the which must be taken out, or else he shall neuer mend but die at length: and this is the remedy and greatest cure that can be on a beast. Take the beast and cast him downe, and bind his foure feete together, and with your thumb thrust the beast in the forehead, and where you finde the softest place there take a knife and cut the skinne three or foure inches on both sides betwene the hornes, and as much beneath toward the nose: and flea it, and turne it vp, and pinne it fast with a pinne, then with a knife cut the bryne-pan two inches broad and three inches long, but see the knife goe no deeper then the thickness of the bone, for perishing of the bryne, and take away the bone, and then thou shalt see the bladder full of water two inches long and more: take that out and hurt not the bryne, and then let downe the skinne, and sew it fast there as it was before, and bind a cloth three or foure fold vpon his forehead, to keepe it from cold or wet ten or twelue dayes together, and anoynt it eyther with fresh butter or clarified Hoggs greace.

Thus haue I seene many mended, but if the beast be fat, and haue any reasonable meate vpon him, it is best to kill him, for then there is but little losse: besides, and if the bladder be vnder the horne then is it incurable: and this disease which we call the turne, and some terme the sturdy is as incident to sheepe as cattell, but of sheepe I haue not seene any mended.

¶ OF

chapter. 28.

¶ Of the warry breed, and the remedy.

Diuers Cattell there be that will haue warry breede in diuers parts of theyr bodies and legges, and this is the remedy: Cast him downe, and bind his foure legs together, and take a culture or a payze of tongs, or such other Iron, and make it glowing hot, and if it be a long warry breede, seare it off hard by the body, but if it be in the beginning and be but flat, then lay the hote Iron vpon it and seare it to the bare skinne, and it will be whole for euer, be it eyther Horse or Beast.

chapter. 29.

¶ Of the foule, and remedy therefore.

Many Beasts there are which will haue the foule, and that is betweene the cleas, sometime befoze and somtyme behind, and it will swell and cause him to halt, and this is the remedy: Cast him downe and bind his foure feete together, and take a rope of haire, or a rope hard wrythen together, and put it betweene his cleas, and draw the rope to and fro a good season, till he bleed well, and then lay vnto it soft made Tarre, and bind a cloath about it, that no mire or grauel may come between the cleas, and put him in a pasture, or to stand still in a house, and hee will be shortly whole.

chapter. 30.

¶ Of the Gowte without remedy.

Certaine Cattell will haue the Gowte, and most commonly in the hinder feete, which will cause him to halt and goe stakely, and I neuer knew any man that could helpe it or finde a remedy ther.

therefore, but onely to put him in good grasse and feed him, yet if a poore man shall haue such a beast & cannot spare his worke : if he will every morning or euening bathe his legs with Lynsæde Dyle : it shall make him indure his worke, and keepe the beast from any great paine or swelling.

Chapter. 32.
A soueraigne vnguent to cure the scabbe, itch, botches, or any surfeite whatsoeuer that commeth of heate or po- uerty : or by mischance : taken from a most authentique Authour.

Take a good quantitie of the blacke dregges of Dyle, foure penny worth of Quicksiluer wel killed, as much Bizimstone, Pitch, Wax, and Hoggs grease as will make it thicke, like an oymntment : boyle these together, and with it annoynt the beast that is vnsound, and this will vndoubted- ly cure him, and that in very short season, if he be diligently tended.

chapter. 32.
Another most excellent receite, to cure all manner of wounds, impostumes, vlcers, or Fistulaes.

Take the ioyce of the Onion called Scilla, take Helly- bor, and Bitumen Iudaicum, mingle these together, and incorporeate them in manner of a plaister : The Macedonians and Gelonians, to this receit adde the o- pening of a vaine in the sole of the foote of a beast, and then to giue him to drinke milke and horses blood mingled toge- ther, which cureth all inward impostumes, surfeits or poi- sons, and to the outward grieffe to apply the plaister, which was neuer knowne to be frustrate.

Chap.

chapter, 33

¶ How to reare Calues.



Very conuenient is it for a Husbandman to reare Calues, & especially those which come betwene Candlemas and May, for that season he may spare milke best: and by that time the Calfe shall be weaned, there wilbe grasse enough to put him into, and at Winter hee will be bigge enough to saue himselfe amongst other beastes with a little fauour: and the Damme of the Calfe shall goe to the Bull againe, and bring another by the same time of the yere. But if you shall tarry till after May, the Calfe would be weake in Winter, and the Damme would not bull againe, but oft time goe barren.

And if you shall reare a Calfe that commeth after Michelmass, it will be costly to keepe the Calfe all the Winter season at hay, and the Damme at hard meate in the house, as they vse in the plaine Champion Countries. And a Cow shall giue moze milke with a little grasse and strawe lying without in a Close, then she shall doe with hay and strawe lying in an house: for the hard meate dryeth vp her milke. But he that hath no pasture, must doe as he may, yet in my conceite it is better for the Husbandman to sel those Calves then to reare them, because of the cost, and also for the profit of the milke to his house, and the rather if the Cowe will take the Bull.

But if the Husbandman goe with an Oxe plowe, it is conuenient that he reare two Oxe Calues, and two Cowe Calues at the least to vphold his stocke: and if hee may doe moze, it will be moze profit: and it is better to weane thy Calues at grasse then at hard meate, if they went to grasse before. And that man that may haue a pasture for his line and another for his Calues, and water in them both, may reare and bzeede good beastes with little cost. And if you weane your Calues with hay, it wil make them haue great bellies,

bellies, and the rather they will rotte when they come to grasse. And in winter they would be put in a house by themselves, and have hay giuen them at nights, and put into a good pasture in the day time: and by this meane they shall be much better to handle when they be kins or Dren.

chapter. 34.

¶ Howe to gelde Calues.



Is the best time for you to gelde your Calues in the olde of the Poone, when they be tenne or twentie dayes olde, for then is the least leopardy, and the Dre shall be the moze higher, the longer of body, & the larger horned: and this may be well pzooued by taking two Dre Calues both of one kinde and making, and both of one age, geld one of them, and let the other goe foozth and be a Bull, and put them both in one pasture till they be foure or five yeeres old, & then you shall see the Dre calfe farre greater every way then the Bull. There is no other cause of this, but onely the gelding: and if you gelde them not till they be a yeere old, there is moze leopardy, and he shall be lesse of body, and short horned.

chapter. 35.

¶ Of Horses and Mares for the draught.



Now that I haue thus (in my suppose) sufficiently dilated touching Dren, Colues, Calues, Sheepe, and Goates: I will not disist a little to intreate of Hozles and Mares: not as cattell in their place following the other through vnworthinesse, but as a beast most glezious, and of all creatures next man the most excellent. The prayse of them is boundlesse, and their vse needfull aboue all uses. For Maro wytes, that Neptune being highly enamored of Ceres, seeing her loue, she transformed herselfe to a Mare, but hee

being hatelesse in his passion, notwithstanding had copulation with her, and by that meanes gotte her with foale, from whence sprang a race of gallant Horses, as begotte of Neptune God of the Sea, and borne by Ceres, Goddess of Corne and haruest.

In another place he writes, that Saturne the Father of Iupiter, being taken by his wife Ops in bedde with Philyra his loue, he turned himselfe into a Horse, as a creature in whom was a diuine spirit. All this they write though fabulous, yet it is a worthy witnes of a Horses excellencie. Many true discourses could I write of the wonderfull beauties and perfect compleatens of Horses, but that in this place it is needlesse, because onely wee will speake of those Horses which are for burthen, and for the carte and plow: and not of those men-imitating beasts, which are for Kings seates, and Kingdoms seruices, of whom who so list to reade, there are large works extant for the same purpose. Wherefore I will leaue them, and proceede to my purpose.

A Husbandman may not be without Horses, or Mares, or both, and chesely if he goe with a horse-plow: He must haue his Horses to draw, and his Mares to bring Colts to vphold his stocke, the which neuerthelesse may draw many times if they be wel handled: but they may not beare sacks nor be ridden vpon in iourneyes when they be with foale, and principally when they haue gone with foale twentie or foure and twentie weekes, for then is the greatest picrill. For if shee be ridden vpon and sette vp hoate, or turned out and take cold, shee will cast her foale, which will be a great losse to the Husbandman: for shee will labour and beare when shee hath a foale, and draw when shee is with foale as well as the Horse.

It is therefore conuenient for the Husbandman to know when his Mare would be horsed: and it is a common saying, that shee will take the horse within nine or ten dayes next after that shee hath foaled, but that saying I holde not with, for if shee so doe, she will not hold thereto, for the horse doth diue her vnto it, and not her owne lust. But twentie

dayes after is time enough to bring her to horse, for she will not holde vnto it, except shee be keene of horsing: and that shall yee knowe by diuers signes, as by her riding of other Horses, by her flinging about the fieldes, or lastly by her priuie part, for that will twirle open, and shut againe many times in an houre. When you perceiue that, then bring the Horse vnto her, and let her be with him a day & a night, and that is sufficient. For it is far better to keepe the horse from the Mares then that they should goe with them for diuers causes, and cheefely, because hee shall be moze lustie, and haue abilitie to get moze Horse colts. But he that hath very many Mares, may not alwaies attende them, but let them goe together, and take what God sends.

Some men holde an opinion, that if a horse be put to a Mare in the beginning of the Poone after it be prime, hee shall gette a horse colt, and some men say the contrary, that is, that if he be put to a Mare in the old of the Poone, hee shall gette horse foales: and I say it maketh no matter whether, for this case I haue proued, I haue my selfe fortye Mares and moze able to take the horse, and from May day vntill Bartilmew day, I haue fīue or sixe horses going with them day and night, and at the foaling time I haue vppon one day a horse foale, & on the next or second, a Mare foale, and on the third or fourth day next following a horse foale againe, and so euery weeke of both sorts, whereas by their opinion I should haue fourteene daies together horse foales, and other foureteene daies together Mare foales. But I thinke that these men which holde this opinion, speake Sophistically, that if so be they layd any wager ther vpon, they should winne each in their owne conceite by thys reason, whether it were gotte in the new of the Poone, or in the old of the Poone, it is a horse foale, because a horse gotte it, though it be a mare foale; and it is a mare foale because a mare foaled it, though it be a horse foale; and so diuersis respectibus, their opinion may be true; but of one thing I am certaine, that some one horse will get moze horse foales then some other horse will do, and some Mares will beare moze

mare foales then some other Mares will doe, though they be hoised both with one horse. I thinke there is no reason why, but the busines of the natures of both parties, whether of them shall haue the domination.

But if you haue Mares of diuers colours, then scuer them in diuers parcels, & put to your white Mares a dapple gray Horse, so shall he gette all dapples, to your bright bay mares a blacke bay horse, and so shall you gette all broune bays, and to your blacke Mares, a blacke Horse, so he haue white foete, white ratch, and white feather, so shall he gette well marked blacke Colts. But for the Carte it much matters not for colours, but for knowledge sake know that a broune bay, the dapple gray, the bright bay, and the white lyard, are the best colours, all other colours haue defects and are imperfect: of markes one white foote, a white starre, a white snyp, or a white rache is good: and an Ostrige feather in any place where the horse cannot see it, is the best of all the markes that can be for a horse. And thus much for horses or mares to be chosen or vled.

Chapter. 36.

Of the losse of a Lambe, of a Calfe, or a Foale.



THE disprofit is it for a halbandman, to haue his Cowe cast her calfe then an Cwe to cast her Lambe, for a Calfe will sucke as much milke ere it be ready to kill, as it is worth: and of the Cwe cometh no profit of her milke but the Lambe, howbeit they vse in some places to milke theyr Cwes when they haue weaned their Lambes, but it is great hurt to the Cwes in doing so, and will cause them that they will not take the Ramme at the time of the peere for pouerty, but goe barren. But if a Mare cast her foale, that is thrice so great a losse: for if the foale come of a good breede, as it is necessary every man should prouide, because as much cost and charges hath a good Mare as a badde, in short space the foale with good feeding may bee solde for as much mony, as would buy many calues or lambes.

chap.

Chapter. 37.

¶ What Cattell should goe together in one pasture.

Neither beasts alone, nor horses, nor sheepe, (except it be sheepe upon a very high ground) will eat their pasture even, but will leaue many tufts and much fogge in diuers places, vnlesse the pasture be ouer-layd with Cattle. Therefore know that horses and beasts will agree well in one pasture, for there is some maner of grasse that a horse will eat, and a beast will not: as the fytches and flagges, and low places, and all the hollow bands and pyres growing therein: but horses and sheepe will not so well agree, except it be sheepe to ferd: for a sheepe wil goe on a bare pasture, and will eat the sweet grasse, and so wil a horse, but he would haue it longer: howbeit hee will eat as nie the earth as a sheepe, but hee cannot so soone fill hys belly.

To a hundred beasts you may put twenty horses if it be lowe ground, also if there be grasse enough, put in a hundred sheep, and so after the rate be the pasture more or lesse. And according to this manner, they may feede and eat your ground even, and leaue but fewe tufts: and if it bee a high ground, put in more sheepe and lesse beasts and horses. Milch Kine, and draught Dren, will eat a cloase much bearer then fatte Kine and fatte Dren. Besides, a milche Cow may haue too much meate, for if she waxe fatte, shee will the rather take the Bull, and giue lesse milke, for the fatnesse stoppeth the powers and the vaines which shoulde bring the milke to the paps, and therefore meane grasse is best to keepe her in a meane estate, for if a Cowe be fatte when she shoulde calue, then is there great perrill in her, and the Calfe shalbe lesse, but you cannot giue your draught Dre too much meate, vnlesse it be the after. cropps of a late mowne meddows, for that wil cause him to haue the gyze and to scoure so much that hee wil hardly endure to labour.

¶

If there be too much grasse in your Close, your Cattle shal feede a great deale the worse, for a good bitte to the earth is sufficient, but if it be long, a beast wil bite off the toppe and no moze, for that is sweetest, and the other lieth stil vpon the ground and rotteth, and no beasts wil eate thereof but onely horses in Winter.

Now by the way you must note, that these beasts, Horses, and sheepe may not be sodged together in Winter, for then they must be seauered, or els the beasts with theyr hornes wil strike and hurte both your horses and sheepe, and goze them in their bellies: and it is necessary to make standing Cratches to put theyr fodder in, & to haue their staues sette nie enough together, for pulling their fodder too hastily out, and so vnthriftily to shedde the same: whereas if it bee layd vpon the earth, the fourth part thereof wil be lost, besides, if you lay it on the earth, lay it euery time in a feneral place, for the old wil marre the new.

Chapter. 38.

¶ Of the properties of Horses.



Whosoeuer, either Crasier, husbandman, or any els, that may fortune to be of mine opinion or condition, namely, to loue horses, and hath young colts or foales running among his cattle, must take heede that he be not deceived as I haue beene a hundred times and moze: and first thou shalt know that a good horse hath 54. properties, which is to wit, two of a Pan, two of a Badger, foure of a Lyon, nine of an Oxe, nine of a Hare, nine of a Fore, nine of an Asse, and tenne of a Woman. The two properties he hath of a man, is first a proude hart, the second a bolde courage. From a Badger the first is a white starre in his foreheade, and the second a white foote. From a Lyon, the first is a broade brest, the second a stiffe docke or kearne of his taile, the third, to be wilde in countnaunce, and the fourth, to haue foure good leggs. From an Oxe, the first is to bee broade ribbed,

ribed, the second to be low brawn'd, the third to be short pasternd, the fourth to haue great sinnewes, the fift to be wide betwene the chawles, the sixt to haue great nostrils, the seauenth to be large chinned, the eight to be fat and well fed, the ninth to be vpight standing.

From a Mare, the first is to be stiffe eared, the second to haue great eyes, the third round eyes: the fourth to haue a leane head, the fift to haue leane knees, the sixt to be swift of fete, the seauenth to turne vpon little ground, the eight to haue short buttocks, the ninth to haue two good fillets. From a Foale, the first is to be prick eared, the second little eared, the third round sided, the fourth side tayled, the fift short legged, the sixt black legged, the seauenth short trotting, the eight well coloured, the ninth little headed. From an Ass, the first is to be small mouthed, the second to be long rayned, the third to be thinne crested, the fourth to be straits backed, the fift to haue small stoncs, the sixt to be lath legged, the seauenth to be round footed, the eight to be hollow houned, the ninth to haue a tough hofe. From a woman, the first is to be cheerefull, the second to be well paced, the third to haue a broad forehead, the fourth to haue broad buttocks, the fift to be hard of ward, the sixt to be easie to leape no, the seauenth to be good at a long iourney, the eight to be well stirring vnder the man, the ninth to be alwayes busie with the mouth, the tenth euer to be chewing on the bzidle.

It might fortune I could shew as many defaults of Horses as here are good properties, but then I should breake my promise which I made at Crombald bzidge, the first time that I went to Rypon to buy Colts, but it is supposed that if a Horse want any of these good properties, that hee should haue a default in the same place: and therfore this is sufficient at this time.

chapter. 39.

¶ Of the diseases or sorances of Horses, and first of Feauers in generall, with their cure.



Now is to be learned of every good Husbandman, the sorances and diseases of horses, and in what parts of their bodies they be, that a man may the rather perceave them, and howbeit that it may be against my profit, yet I will shewe you such as cometh to my minde. And first of Feauers know there be diuers kinds, as Feauers continuall, Feauers vernal, Feauers Autumnall, tertians, and quartans, to distinguish of every one according to their natures, were too much tedious, and little profit yelding to the Husbandman, who would scarce vnderstand so Scholler-like discoursing, nor is it a disease common, though incident to Horse. Where to speake of all ingeneral, they come through sursets, extreame heates, or grosse feede, putrifying or inflaming the blood, the signes to know it by, is the Horse will be heauy, his eyes water, and he will hang his head in the manger, gaping and yawning very much: when it first taketh him he will shake and tremble, and after he will sweat as he standeth, chiefly about the eares and the flanks, his mouth will be dry, hote, and fiery: the cure therfore is, first let him blood in his neck vaine, then giue him this drinke following. Take of old Ale a quart, of Treacle foure penny worth, of long Pepper and Graynes of each foure penny worth, well beaten to fine powder, then boyle the Ale, and after it is well skimmed put in the Treacle and the rest, and let them sethe a little, and stirre them together, and giue it him reasonably warme to drinke for thre mornings together: this shall cure any Feauer whatsoever, or any other sickness that proceedeth of inward cause, it cureth all manner of colds, rumes, or sursets, and addeth vigour to a Horse that is deadly tired.

chapter. 40.

¶ Of the head-ach or meagram.



The head-ache or meagram commeth of an extreame cold taken by some extraordinary trauaile, and ill looking vnto, it will make a Horse deadly sicke, he will close his eyes together, and as he lyes he will beate his head against the ground: The cure is, take Wallack, Pitch, and Rozen, and melt them together on the fire, then with a stick lay it hote on the nape of his neck, betwene his eares, and immediatly clap a handfull of flocks thereon, and hold it so till it coole: when it is cold it wil stick as fast as his skinne: there let it rest, for it will draw away all cold humors that flow and disturbe the braine: then take a Rose-cake steeped in vinegar and beaten in a mortar, to it a handfull of Camomel, & three or foure Putinegs likewise beaten with it, and bind it warme about the Horses forehead, and in thise dressing he shall be sufficiently sound of any grese whatsoeuer in his head.

chapter. 41.

¶ Of the staggers.



Sa Horses head the staggers is a sore disease, and maketh him that he cannot stand but reele to and fro, and to beate his head most pittifully against the wals, if he goe neuer so little to long, then is he past cure: Therfore to helpe him as sone as you perceauie him: take a head of Garlick and pill it, and crush it, then cast the Horse, and put into each of his eares a head of Garlick so dressed, and let it abide a good space, but put it not too farre into his eare for feare it cannot be got out againe, for that were dangerous, when it hath so rested, then take it out, and no doubt but he shall doe well. Some vse to drop into a Horses eare Aqua vite, but

I haue tryed the same often, and could neuer finde any such vertue in it : but as for the medicine afoze-named, it hath beene very often pzooued, and neuer failed at any time.

chapter. 42.

¶ Of the Vines.



Vines are hard curnels vnder a Horses chaps, between his neck and his chaule, which when they are inflamed, impostume, and are very dangerous : the cure therefore is, take a hote Iron made flat, thinne, and sharp, like a knife, and with it open the skinne, and cut away those great kernels, then with oyle of Roses and life honey mingled together heale vp the wound.

Chapter. 43.

¶ Of the Lampas.

I f the mouth is the Lampas, and is a thicke skinne full of blood, hanging ouer a Horses teeth aboue, that he cannot eate : the cure is, put a rowling pin in his mouth, and with a hote Iron made flat and sharpe, cut it cleane away, then rub the soze place well with fine salt, and he shal doe well : this disease is most with young Colts.

Chapter. 44.

¶ Of the Barbs.

T he Barbs be like little paps in the Horses mouth, and hindereth him in eating very much : the cure is easie, take eyther a paire of sheares, or a sharp knife, and clip them close away, and rub the soze with salt, and it is enough.

¶ Of

Chapter. 45.

¶ Of the mourning of the tongue or the Canker.

The mourning of the tongue most commonly called the Canker, is an euill disease, and it commeth eyther of heate or of soule feare, or by reason of a rusty bit or snaffle, where-with a Horses mouth is hurt: the cure is, take two or thre spoonfull of strong vinegar, and scrape into it so much roch Allome as will thicken it, then take a little lint and dip therein, and rub the soze place euery day foure or fve times, and euery time till it blede: this doe for thre or foure dayes together, in which space it will be killed, then annoynt it with life honey, or else wash it with running water, hauing boyled in it wood-bine leaues, Sage, Allome, and Honny: and this shall safely cure it, or any other hurt whatsoeuer within the mouth, how or which way soeuer it commeth.

Chapter. 46.

¶ Of purfie or colde in a Horses head.



Purfie is a disease consisting both in the body, and in the head of a Horse, for although at the first it begin in the heade, yet from thence it distilleth downe vnto the lunges such grosse and soule vmoys as breede putrefaction there, causing purfinesse, which may be knowne by a Horses short blowing, and by his nostrils, which will continually cast out filthy matter. The cure thereof is thus: Giue him thre or foure mornings together butter and Garlick made in round pellets, as bigge as a walnut or bigger, and after he hath taken them, let him be chafed bp & downe awhile, or els giue him new Ale, Annyseds beaten to powder, and stamp Garlike together to drinke, and either of both will helpe him: but note that he drinke no cold water, and that he stand close and warme, and haue litter enough.

chapter. 47.

¶ Of beeing broken winded.



Broken winded is an ill disease, and cometh of running or ryding over much, and especially, immediatly after a Horse is watered, and the signes appeare at his nostrils, which wil breathe thicke and short: at his flank, which wil beate vncessantly, keeping no time: & also at his tuell, which wil shute in and out wonderful fast. This disease is held vncurable, yet haue I helpt many, although I cannot say I haue absolutely cured any: the extremitie of this disease is best seene when a Horse is chased, for then hee will cough and beate extremely: the cure is, to giue him in his drinke Coleworts dyed, and beaten to powder: and when you trauell, giue him a pint of Ale made almost thicke with Annysede beaten to fine powder.

chapter. 48.

¶ Of the Glaunders and mourning of the chine.



Although the Glaunders, and mourning of the chine be two seuerall diseases, yet considering one cure will helpe both, I the rather ioyne them together. The Glaunders cometh when a horse hath taken an extreame colde, and that colde suffered to possesse him without remedy, till it haue turned to putrifaction both his powers & better nutriment, and withall, through violence of that bad matter, searcheth out a passage wherby it may haue vent and issue, which is alwaies at a Horses nose, which will continuallie cast out filthy, yellow, and stinking matter, then it is called the Glaunders: but when that yellow matter by continuance of time, and a horses consuming weakenes, is turned to a foule water, like Dake-water, then it is called mourning of the chyne. Both these diseases are of Farriers counted

ted

ted incurable, chieflie the mourning of the chine, but they are all deceiued, and soz mine owne part I esteeme no moze of it then of a race with a pinne, because I haue cured many very soze spent, and thus the cure is. First take two Goose feathers, o2 Swans feathers, and annoynt them either with butter o2 oyle of Bay, and put them vp into the Horses nostrils rubbing them vp and downe to make him neele and sneare: do thus a pretty while together, then take a handful of Wheat, a handful of Sage, and a handful of Penny-riall, boile all these together till the Wheat burst, then boyling hote as it is, put part of it in a cleane bag, and put the horses nussel in the same bag, that he may draw vp the stemme o2 smoake thereof into his head, & when it leaucth smoaking, put it out, and put in moze hote, this is an excellent manner of perfuming a horse. After this perfuming, take an earthen pot o2 pan, and fil it to the top with the middle græne barke of young Elder, the vppermost barke beeing scraped away, then put thereto faire running water as much as the panne wil hold, and set it on the fire and let it boyle til the water be halfe consumed, then fil it againe, and let it boyle till it bee secondly so much wasted: then fil it the third time, & when the third time it is so much wasted, take it off, and straine the water and the Elder very hard.

When you haue so done, take to euery quart of this concoction halfe a pound of sweet butter, and boyle it therewith, and when it is luke-warme, poure into each of your horses nostrils a horne full, and into his mouth a hornefull o2 two, and then ride him a little vp & downe a faire close o2 yerde. This do soz the space of a weeke, and let him in anie case drinke no cold water, but altogether warme mashes, either of Mault o2 Wheate flower. After thys weeke thus spent, you shall see his running at the nose cleane stopt, it shall then be good soz you to gyue him to comfort and cheere him euery morning, soz thre o2 foure mornings together, a quart of Strong Ale well bzued with Synameon, Ginger, Putmegs, and Cloues beaten o2 grated to fine powder; and note that his head be kept very warme.

chapter. 49.

¶ Of the Strangulion.



¶ That vnderstand that the Strangulion is an easie disease to cure, yet a horse will bee very sick thereof, it commeth of a chafing heate, or an vnnaturall sweat. It appeareth in a swelling impostume as bigge as a mans fist, iust betwene a horses chaules, if it bzeake, there is no more danger then in a byle, but if it goe in, then it is perrillous, for death insueth. The cure of it is thus: as soone as you perceine the swelling betweene his chaps, see that you binde the horse fast, then take a ware candle and burne the soze place till the skin be scorcht and bzeake: this will bzing it to a head, but if you finde it long in bzeaking, binde to the soze a little hote Cowes dung, and that wil bzeake it: when it is broken, let it runne and heale of it selfe, for if you should taint it or keepe it open, then it will not heale when you would, but rather fistula.

chapter. 50.

¶ Of grauelling.



¶ Grauelling is a hurt which will make a Horse to halt, and commeth of grauell & little stones, that getteth in betweene the shoue & the hart of the foote: the cure is thus: take off the shoue and let him be wel pared, then set on the shoue againe, and stoppe it with Pitch, Rozen, and Tallowe, and thys shall helpe the same.

chapter.

chapter. 51.

¶ Of Accloyd or prick.

Accloyd is a hurt that commeth of ill shooing, when a Smith driueth a nayle into the quicke, which will make him to halt: and the cure is, to take off the shoe, and to cut the hoofe away, to lay the soze bare: then lay to it Ware, Turpentine, and Deare sewet, which will heale it.

Chapter. 52.

¶ Of lowlines.

There be Horses that will be lowse, and it commeth of pouerty, cold, and ill keeping, and it is oftenest amongst young Horses, and most men take little heede unto it, and yet they will dye thereon: the cure is, to wash them thre moynings together in Staueaker & warme water.

chapter. 53.

¶ Of Warts.

There is a default in a Horse that is neyther sozance, hurt, nor disease, and that is, if a Horse want Warts behind beneath the spauen place, for then hee is no chapmans ware if he be wild, but if hee be tame and haue been ridden vpon, then Caueat emptor, let the buier be ware, for he hath both his eyes to see, and his hands to handle. It is a saying that such a Horse shall die suddenly, when he hath liued so many yeares as the mone was dayes old, at such time as he was foaled.

¶ Of

Chapter. 54.

¶ Of enterfayring.



Enterfayring is a grieve that cometh sometimes by ill shewing, and sometimes naturally, when a Horse trots so narrow that he helwes one legge upon another, it appeareth both before and behind betwene the fete against the fetlocks, and there is no remedy but shewing him, with shooes made thinne and flat on the out side, and narrow and thick within.

chapter. 55.

¶ How to make the poudrer of honey and lime.



Take halfe a pint of honey, and as much fine orest lime to kneade it with, as will make it as stiffe as any Past, then beate it flat like a cake, and lay it on a tile stone, then set it on a hote fire, and there let it bake till it be so hard that you may beate it to powder: then take it off, and when it is cold beate it to dust in a moztar, and put it in a bladder: this will dry vp, and skinne any hurt whatsoener.

chapter. 56.

¶ The saying of a French-man.

Thus have I shewed all the sozances and diseases, with their remedies that eyther came to my minde, or are necessary for a Hus bandman: yet the French-man sayth,

Morte, de longe, et de eschine,

Sont maladies saunc medicine.

The

The mourning of lounes and of the chine
Are maladies without all medicine.

And further he sayth,

Gardes bien, que il soit clere de view,
Que tout trauell non soit perdu.

Beware that he be cleane of sight,
Least all thy worke be lost our-right.

And because I am a Horse-maister my selfe, I haue
shewed you the sozances and diseases, with the cures of
Horses, to the intent that men should beware and take good
herde what Horses they buy of me or any other: howbeit, I
say to my customers, and those that buy any Horses of me,
and if euer they wil trust any Horse-master or courser while
they liue, then to trust me.

Chapter. 57.

The diuersity betweene a Horse-maister, a Courser,
and a Horse-leach.

A Horse-maister is he that buyeth wild Colts or
Horses, or breedeth them, and selleth them a-
gaine wild, or breaketh part of them, and ma-
keth them lame, & then selleth them. A Cour-
ser is he that buyeth all ridden horses & selleth
them againe. A Horse-leach is he that taketh vpon him to
cure, and mende all manner of diseases and sozances that
Horses haue, and when these thre be met, if you had a Vo-
thicary to make the fourth, you might haue such foure, that
it were hard to trust the best of them. It were also conue-
nient to know many other medicines and receits which I
haue omitted, but that they were too tedious: and the Horse-
leach would think his occupation much impouerished.

Now thou happy Husbandman that hast both Horses, Hares, Beasts, and Sheepe, it were necessary also as to thy thrift, to haue both Swine and Bees, for it is an old saying, he that hath both Sheepe, Swine, and Bees, sleepe he, or wake he, he may thriue, and that saying is, because they be those things that most profit riseth of in shortest space, and least cost, then see how many Swine thou art able to keepe, and let them be Bores and Sowes all, and no Hoggs. If thou best able to reare sixe Piggs a yeare, then let two of them be Bores, and foure of them Sowes, and so to continue after that rate: for a Boare will haue as little keeping as a Hogge, and is much better then a Hogge, and more meate on him, and is ready to eate at all times in the Winter season, and to be layd in sowse: and a Sow ere she be able to be killed, shall bring forth as many Pigs or more as she is worth, and her body is neuer the worse, and will be as good Bacon as a Hogge, and asketh little keeping, but at such times as she hath Pigs: and if thy Sowes haue more Pigs then thou wilt reare, sell them, or eate them, and reare those Piggies that come about Lent time, specially in the begining of Sommer, for they cannot be reared in Winter for cold, without great cost and charges.



Bees are but a little charge, except onely for good attendance at the time that they shall cast the swarme. It is conuenient that your hives be set in a Garden or Orchard, where as they may be kept from the North wind,

and the mouth of the Hie toward the sunne: and in June and Julie they do most commonly cast, & they woulde haue some lowe trees to stand ne unto the hives where they are, that the young swarmes may light vppon the same. And when the swarmes are knitte, take the Hie, and splint it within with thre or foure splents, that Bees may knit their combs there unto, and anoynt the splents and all the in side of the Hie with a little Honny.

And if you haue no Honny, then may you take some sweete Creame in stead thereof: you must also sette a scole or a forme neare the swarme, and lay a cleane washt sheete vpon the scole, and then holde the small end of the Hie downeward, and shake the Bees into the Hie, and quickly sette it vpon the scole, and turne vp the corners of the sheete ouer the Hie, and leaue one place open that the Bees may come in and out. But you must in no case eyther fight or strue with them for any cause. Then lay Pettles vpon the boughes whereas they were knitte, to driue them from that place, and so watch them all that day, that they goe not away, and at night, when all be gone vp into the Hie, take it away, and sette it where it shall stand, and take away the sheete, and haue Clay ready tempered to lay about it vpon the board or stone where you purpose it shall stande, that no winde may come in.

But if you sette it on a board it is best, and also warmer for them, and you must leaue a hole open at the south-side of the Hie, about some thre inches wide, and an inche high, for the Bees to come in and out at. And then make a couering of Wheate strawe or Rye straw, to couer and house the Hie about, and sette the Hie two fote or more from the earth vpon stakes, so that no Spice may come to it, neyther Beasts, nor Swine.

And if a swarme be cast late in the yeere, they would be fedde with honny in Winter, layd vpon a thinne narrowe board, or a thinne slate or lead, and put into the Hie: and another thinne board would be sette before the mouth of the Hie to keepe out the winde, and to haue foure or fve nicks

made on the nether side, that a Bee may come out, or goe in at her pleasure, and so fastned that the winde blowe it not downe, and to take it vpp when you will: and stoppe the Bees mouth that is fedde cleane that other Bees come not in, for if they doe, they will fight, and one kill another, also beware that no Waspes come into the Hive, for they will kill the Bees, and eate the Honny.

There is also a Bee called a Drone, and shee is greater then an other Bee, and will eate the Honny, and gather nothing, and therefore they would bee killed: and it is a saying that shee hath lost her sting, and therefore shee will not labour as the others do.

Chapter. 60.

¶ How to keepe beastes, and other Cattle.



If a Husbandman bee desirous to keepe Cattle well to his profit, he must haue seuerall Closes and Pastures to put his Cattell in, the which would be wel quicksetted, dyched and hedged, that hee may seuer the biggest cattle from the weakest at his pleasure, and specially in the winter time, when they shall be foddered. And though a man be but a farmer, and shall haue his farme twentie yeeres, it is lesse cost for him and more profit, to quicksette, hedge, and ditch, then to haue his Cattle goe before the Heardmen, for let the husband spend in three yeeres, as much money as the keeping of his beastes, swine, and sheepe dooth cost him in one yeere, then alwaies after he may keepe all manner of Cattle with the tenth part of the cost, and his Cattle shall like much better: for the Heardman will haue for euery beast that he keepeth, two pence a quarter, or thereabouts, and the Swineheard will haue for euery swine a penny at the least, and then he must haue a Sheepeheard of his owne, or els hee will neuer thrive: then let him reckon meate, drinke, and wages for his Sheepeheard, with the Heardmans

mans hire, and the Swineheards hire, and these charges will double his rent, or nie it, except his Farme be aboue fortye Shillings by the yeere: now see what his charges wil come to in thre yeeres. Let him lay out as much money in quick setting, dytching, and hedging, and in thre yeeres he shall be discharged for euermore, and much of thys labour he and his seruants may doe with their owne handes, and saue much money, and then hath he every field in seuerall, and by the assent of the Lords & the tenants, every neyghbour may change land with the other: and then shall his Farme be twice so good in profit to the tenant as it was before, and as much Lande kept in tyllage: and then shall not the rich man ouer-eate the poore man with his Cattle, and the fourth part of hay and straw shall serue his Cattle better in a pasture, then foure times so much will doe in a house: and lesse attendance, and better the Cattle shal like, and it is the chiefest safegard for Cozne both day and night that may bee.

¶ The end of the second Booke.

The

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The copy of the second book.

21



The thyrde Booke of *Husbandry.*

Contayning setting, lopping, cropping, vsing
of Tymber, grafting, and planting: with all manner
of distillations, and whatsoeuer els appertaines
vnto any of them.

Chapter. I.

¶ Howe to gette setts, and sette them.



Very Husbandman that hath pa-
stures, must needes haue quick-
setting, ditching, & also plashing
when the quickset is græne and
commeth to age, wherefoze it is
necessarie that he gette his settes
in the woode Countrie, and let
them be of white thorne, or Crab
tree, for they bee best, yet Holly
and Hassell are good. But if hee dwell in the plaine Coun-
try, then may hee gette Ashe, Wike, and Elme, for these
will increase much wood in short space, and let him sette his
Wike setts and Ashe setts twelue foote a sunder, and cutte
them as he doth his other setts, and couer them ouer with
thornes a little, that sheepe and Cattle eate them not, and
also let him weede them cleane in Midsummer moone, or
very soone after, for els the weedes if they ouer-growe, will
kill the setts. But sette no Blacke thorne in any wise, for
that will grow outward into the pasture, and dooth much
hurt

hurt in the grasse, and teareth the woll of the Sheepe. It is good tyme to set quick-sets from that tyme the leaues be falne, vnto the Lady day in Lent, and the sandy oz grauell ground set first, then clay ground, then meane ground, and the meddow oz marriſh ground last, for the sandy and grauell ground will drye anone, and then the quickset will take no roote except it haue great wet, for the mold will lie loose if it be ditched in February oz in March: and likewise clay ground will doe the same: let all set be made long enough, that they may be set deepe enough in the earth, for then they will grow the better, and let them stand halfe a foote and more aboue the earth, that they may spring out in many branches, and then to take a line, and sette it there as you will haue your ditch, and make a trench after your line, and pare away the grasse there where the quicksets shalbe sette, and cast it by where the earth of the ditch shal lye, and digge vp the mould with a spade a foote deepe, and put in the sets, then dyg vp more mould and lay vpon that set, and so doe still till you haue sette all your setts, and let them leane towards the ditch, and a foote aboue: for if your settes be too ne, the water may fortune to weare the ground on that side, and cause the sets either to fall downe, oz els beeing drowned, not to prosper.

Chapter. 2.

¶ Howe to make a Ditch.



If you make your Ditch foure foote broade, then would it be two foote and a halfe deepe: and if it be five foote broad, then must it bee three foote deepe, and so according of what lise soeuer it shall be made of. Also if it bee five foote broad, then it would be set with three chesses oz rowes one aboue another, but of what depth oz breadth soeuer, it would be double sette, for the sooner it will fence it selfe, and the lower dead hedge will serue.

chapter.

chapter. 3.

¶ How to make a Hedge.



How to make a good hedge, you must gette your stakes of the hart of an Oake, for they be best, Crabtree, Black thorne, and Elder are good, redde Withy is best in a marish ground, Ashe, Maple, Bassell, and white thorne, will serue for a tyme, but soone decay. Sette your stakes with, in two foote and a halfe together, vnlesse you haue very good wood and long to binde with: and also if it be double bounde it is much the better, and great strength to the hedge, and much longer it will last.

Lay your small brouse or thornes that you hedge withal, ouer your quicksets, that sheepe doe not cate the spring or buds of your settes. Let your stakes be well driuen, that the poynt may hold in the hard earth, and when you haue made your hedge, and bound it well, then take your maule again, and driue downe your byndings, and also your stakes presently: for with the winding of your bindings, you do loosen your stakes, therefore they must needes be driuen new, and hardned into the ground againe, and the better the stake will be driuen when it is well bound.

Chapter. 4.

¶ How to plashe or plech a hedge.



Ad if the hedge be tenne or twelue yeeres of growth since it was first set, then take a very sharpe hatched or a hand bill, and cut the sets in a plaine place nic vnto the earth, more the halfe in sunder, & bend it downe to the earth, and wrape and winde them together, but alwaies so that the top lie higher then the roote a good quantitie, for els the sappe will not runne into the top kindly, but vnwares the top will die, and then sette a little hedge on the backe side,

Fitzberbarts third Booke

and it shall neede no moze mending many yerres after. And if the hedge be of twentie, foure and twenty, or thirty yerres growth since it was first sette, then winde in first all the nerthermost boughes, and winde them together, and then cutte the sets in a plaine place a little from the earth moze then halfe in sunder, and so let it stand downeward and not upward for diuers causes: then winde the boughes and branches thereof into the hedge, and at euery two or three foote to leaue one sette growing not plashed, and the top to be cut foure foote hie or there about, to stand as a stake if there bee any such, or els to sette another, and to winde the other that be plashed, about them.

And if the bough will not lye plaine in the hedge then cut it the moze halfe in sunder, and bind it to the hedge, and then shall you not neede for to mend that hedge but in fewe places twenty yerres after or moze, and if the hedge be old and be great stubs or trees, and thinne in the bottome that Cattell may goe vnder or betwene the trees: then take a sharpe Axe, and cut the trees or stubs that grow a foote from the earth, or there about in a plaine place, within an inch or two inches of the side, and let them sleaue downward, and let the top of one tree lye ouer the roote of another tree: and plash downe the boughs of the same tree to stop the hollow places, and if all the hollow and voyde places will not be filled or stopped, then scower the old ditch, and cast it vp new, and fill with the earth all the voyde places: and if so be these trees will not reach in euery place to make a sufficient defence, then double quickset it, and ditch it new in euery place that is needfull, and set a hedge there vpon, and so ouer-lay the set for eating of sheepe and other Cattell.

chapter.

Chapter. 5.

¶ How to mend an high-way.



It is not vnecessary amongst these things to shew mine opinion how an high-way should be mended. And first and principally see that there be no water standing in the high-way, but that it be alwayes currant and running, no2 haue no abiding moze in one place then in another: and in Sommer when the water is dried vp, then get grauell and fill vp euery low place, and make them even, somewhat descending o2 currant on way o2 other. And if there be no grauel o2 stones to get, yet fill it vp with earth in the beginning of Sommer, that it may be well hardened with carriage and treading vpon, and it shall be well amended if the water may passe away from it: the which would be well considered, and specially about London, where they make much moze cost then needeth, for there they ditch their high-ways on both sides, and fill vp the hallow and low places with earth, and then they cast and lay grauell aloft, and when a great raine o2 water cometh, and sinketh through the grauell to the earth, then the earth swelleth and wareth soft with treading, and specially with carriage the grauell sinketh and goeth downward, as his nature and kind requireth, and then it is in a manner as a quicke sand, that hard it is for any thing to goe ouer. But if they would make no ditch in Sommer time when the water is dried vp, that a man may see all the hollow and low places, then to carry grauell and fill it vp as high as the other knolls be, then would it not rise o2 swell no2 be quicksand, and euery man may goe beside the high way with their carriage at their pleasure: and this in my conceite is lesse lost, and longer will last with a little mending when neede requires, wherefore me thinks if this were very well looked vpon, it should be both good and necessary for that purpose, for so I haue seene done in other places whereas I haue bene.

chapter. 6.

¶ How to remoue or set trees.



The best way if thou wilt remoue or set trees, is to get as many roots with the as thou canst, and bzeake them not, nor bzuise them by thy will, and if there be any roote broken or soze bzuised, cut it off hard by there as it is bzuised with a sharpe hatchet, or else that roote will die: and if it be Ash, Elme, or Oake, cut off all the boughs cleane, and saue the top whole: for if thou make him rich of boughs, thou makest him poore of thrist for two causes, first the boughs causeth them to shake with euery wind, and so loseneth the rootes: secondly, he cannot be so cleane got but some of the rootes must needs be cut, and then there will not come so much sap and moystnes to the boughs as did befoze, and if the trees be very long, cut off the top two or thre yards, and if it be an Apple-tree, or a Beare-tree, or such other as beareth fruite, then cut away all the water boughs, and the small boughes, that the principall boughes may haue the moze sap: and if you make a marke which side of the tree stands toward the sunne, that he may be set so againe, it is much the better.

Chapter. 7.

¶ How to set trees without roots and to grow.



There be trees will be set without rootes, and grow well, and spring roots of themselves, and thoe be diuers Apple-trees, that haue knots in the boughs, as Kasses or such other, that will grow on slips or cleanings: and likewise Poplar or Withy, and they must be cut cleane beside the tree that they grow on, and the top cut cleane off right or tenne foote of length, and all the boughes betwene, and be set a foote deepe or moze in the earth

earth in good ground . You shall also vnderstand that there be foure manner of **Withies**, that is to say, white **Withy**, black **Withy**, red **Withy**, and **Ashere Withy** . White **Withy** will grow on dry ground if it be set in the beginning of **Winter** : and will not grow in marsh ground . Black **Withy** will grow better on marsh ground then on dry ground : and red **Withy** in like manner . And **Ashere Withy** will grow best in watrish and moyst ground , and they be trees that will sone be nourished : and they wil beare much wood, and they would be cropped euery seauen or eight yeares, or else they will die , but they may not be cropped in sap time, nor no trees else . And in many places both the Lords, Tenants, and Freeholders , will set such **Withies** and **Poplars** in marsh grounds to nourish , and bying forth wood, which else were scarce .

chapter. 8.

¶ How to fell wood for household, or to sell.



If thou haue any woods to sell for thy household to burne or to sell , then fell the vnder wood first in **Winter** , that thy Cattell or Beasts may eate or browse the tops, and sell no more on a day but as much as thy Cattell will eate the same day , or the morrow after, and as sone as it is eaten and brused then kid or faggot it, and set them on the ends, and that will saue the bands from rotting, and they shall be the lighter to carry, and the better will they burne , and lye in lesse roome , and when thou shalt bring them home to make a stake of them, set the neather most course vpon the ends , and the second course flat vpon the side and the ends vpward, and the third course flat on the side ouerthwart the other , and so persist till thou haue layd all vp, and when thou shalt burne them, take the vppermost first, and so the next.

¶ Of

chapter. 9.

¶ Of shreeding, lopping, and cropping of trees.



He that hath any trees to shred, lop, or crop for fire wood, let him crop them in Winter, that his Cattell may eate the brouse and the mosse from the boughs, and when they are eaten and broused dresse the wood and helwe it cleane, and cut it at euery bough, & reare the great wood to the tree, and kid the small boughs, and set them on end, and if you shall not haue sufficient wood except you head the trees and cut off the tops, then head them thre or foure fote aboue any timber, and if it be no timber tree, but a shaken tree, or a hedge roote full of knots, then head them thirty fote high or twenty at the least, for so farre hee will beare plenty of wood and boughs, and much moze then if he were not headed, for a tree hath a property to grow a certaine height, and when he cometh to that height he standeth still, and groweth no higher, but in breadth. And in conclusion the top will die and decease & the body thriue, and if a tree be headed and vsed to be lopt or crott at euery twelue or one and twenty yeares end or there about, it will beare much moze wood in proceesse of time then if it were not cropped, and much moze profit to the owner.

Chapter. 10.

¶ How a man should shred, lop, or crop trees.



It is the common vse of men to begin at the top of the tree when he shall be shred or cropped, because each bough should lye vpon other whē they fall, so that the weight of the boughs shall cause them the rather to be cut downe, but that is not the best way, for that causeth the bough to sleaue downe the neather part, and pulleth away the barke from the body of the tree, the which will cause the tree to be hollow

hollow in that place in time coming, and many times it will hinder the seller. Wherefore let him begin at the nethermost bough first, and with a light axe for one hande, to cutte the bough on both sides, a foote or two from the body of the tree, and chiefly cut it more on the nether side then on the upper side, so that the bough fall not straight downe, but turne on the side, and then shall it not sleane or breake any barke, and every bough will haue a newe heade, and beare much more wood. And by your good will, vnlesse you must needes doe it, crop not your tree, nor specially head him when the winde standeth in the North or East, also be ware that you crop him not, neither head him in the sappe time, for then he will die within fewe yeeres after, chiefly if it be an Oake.

Chapter. II.
Howe to sell wood or Timber.



The best way (in mine opinion) for him that hath any wood to sell, is first to retaile it him selfe, if hee haue so much leysure, and if not, then let him cause his Bailie or some other wise and discrete man to doe it for him: and if it be small wood, to hyd it, and sell it by the hundreds or by the thousands: and if there be any Ashe in it, to sell the small ones to Coopers to make garthes, and the great ones to Whele-writes, and the meane Ashes to Plow-writes, and the Crabtrees to Pillers to make cogges and rongs. And if there be any Oakes, both great and small sell them, and pill them, and sell the barke by it selfe, and then coate the trees, the poles by themselves, the middle sort by themselves, and the greatest by themselves: and sell them by the scores, or halfe scores or hundreds, as you best may. And sell the hard by the earth, for one foote next vnto the earth, is worth two foote at the toppe: and cut the tymbre long enough, that you leaue no tymbre in the toppe, and sell the topps as they lie by great, or else dresse them, and sell the great

great wood by it selfe, and the kid wood by it selfe, and sell the vnder wood first of all at any time betwene Martilmas and Holy roode day, and all the Ashes betwene Martilmas and Candlemas, and all Dakes as sone as they will pill vntill May be done, and not after. Peradventure the greatest man hath not the best prouision, and that is, because his seruants will not informe him in these wayes, it also may fortune they will buy such woods themselves, or be partners of the same, and so each seeke for his owne comodity. It is not therefore conuenient that the sales man that selleth the wood should be partner with the buier.

chapter. 12.

¶ How to keepe spring wood.

Before you sell your wood in the winter, you must make a good sure hedge that no manner of Cattell may get in, and as sone as it is sold let it be carried away before the spring come vp, or else the Cattell that doth carry the wood will eate the spring, and when the top is eaten or broken, it is a great hurt & hinderance vnto the goodnes of the spring. A Marke is best kept where there is neyther man, dogge, nor foure footed Beast therein, except Deare. And so is a spring best kept where is neyther man nor foure footed beast within the hedge: but if there be much grasse, and you were loath to lose it, then put in Calues newly wayned and taken from their dams, and also wayned Colts or Horses not past a yeare of age, and let thy Calues be taken away at May, the Colts may goe longer for eating of any wood, but there is leopardy both for Calues, Foales, Colts, or other Cattell for ticks or for being lousie, the which kill them if they be not looked vnto, and seauen yeares is the least that it will saue it selfe, but tenne yeares is best, and then the vnder boughs would be cut away and made kids thercon, and the other will grow much the better and faster: and if the vnder boughs be not cut away, they will dye, and then they

they are lost, and great hurt to the spring, for they take away the sappe that should cause the spring to growe the better.

chapter. 13.

¶ Necessary things belonging to grafting.

Also it is necessary, profitable, and a pleasure to a Husbandman, to haue Peares, Wardens, and Apples of diuers sorts: and also Cherries, Filberds, Bulleys, Damsons, Plums, Walnuts, and such other fruite: and therefore it is conuenient to learne how you shall graft, and to know what things you must haue to graft with all, first you must haue a grafting sawe, the which would be very thinne, and thicke toothed, the thinnes will cause it to cut the cleaner, and bryse the bark, and shake the stocke the lesse, and therefore it is set in a compasse pece of Iron five inches of, to make it stiffe and bigge: You must haue also a grafting knife an inch broade with a thicke backe to cleaue the stocke withall: and also a mallet to dzyue the knife and the wedge into the stocke, and a sharpe knife to pare the stocks head, and another sharpe knife to cut the graft cleane, and also you must haue two wedges of hard wood or of Iron, a long small one, for a small stock, and a broader for a bigger stocke, to open the stocke when it is clouen and pared: and also good tough clay and molle, and balls, or pillings of Withy or Elm to bind them with, &c.

chapter. 14.

¶ What fruite must first be grafted.



Peares or Wardens would be grafted before any manner of Apples, because the sap cometh sooner, and rather into the Pear and Warden tree then into the Apple tree, and after Saint Valentines day it is time to graft

Fitzbarberts thyrd Booke

both Beares and Wardens, till March be come, and then to graft Apples till the Lady daie, but graft that which is gotte of an olde Apple-tree first, for that will bud before the graft got on a young Apple-tree late grafted in.

A Beare or Warden would be grafted in a Beare-tree stocke, but if you can get none, then graft them in a Crab-tree stocke, and they will proue well enough. Some men vse to graft them in a White-thorne, but then they will bee moze hard & stonie. But for all manner of Apples, a Crab-tree stocke is good, but the Apple-tree stocke it selfe is much better.

chapter. 15.

¶ How to graft.



In must gette your grafts on the sayrest branches that you can finde on a Tree, and see that it haue a good knot, and even ioynt. Then take your saw, and saw your Crab-tree in sunder in a plaine place, and pare it even with your knife, and then cleaue the stocke with your great knife and your Pallet, and sette in a wedge, and open the stocke according to the thickenesse of your graft, then take your small sharpe knife, and cutte the graft on both sides in the ioynt, but passe not the midst thereof for any thing, and let the inner side that shall be sette in the stocke, be a little thirner then the vtter side, and the nether poynt of the graft the thinner, then proffer your graft into the stocke, and if it gos not close, then cutte the graft or the stocke till they close cleane, that you may not put so much as the edge of your knife betweene the stocke and the graft on eyther side: and sette them so that the toppes of the grafts brende a little outward, and see that the woode of the graft be sette meete with the wood of the stocke, that the sap of the stocke may runne straight and even with the sappe of the graft, for the barke of the graft is neuer so thicke as the barke

barke of the stocke, and therefore you may not set þ barked meete on the vtter side, but on the inner side, then pul away the wedge, and it will stand much faster.

Then take tough Clay like marle, and lay it vpon the head of the stocke, and with your finger lay it likewise close to the graft, and a little vnder the head to keepe it moist, and that no winde come into the stock at the place clouen. Then take mosse and lay therevpon, for feare the clay thzough dries should cleaue or riue. Then take a bast of white withy or Cline, or halfe a byper, and binde the mosse, the clay, and the graft together, but beware that you bzeake not your graft, neither in the cleauing nor in the binding, and you must sette something by the graft, that crows nor birds do not light therebpon, for if they do, they will bzeake them. And thzee grafts are enough for any stocke whatsoether, and sooner they will couer the head then foure, five or sixe.

chapter. 16.

¶ Howe to graft betweene the barke and the tree.

Now that there is another maner of grafting, and sooner done, and sooner groweth, but it is more ieopardy for winde when it beginneth to growe. You must sawe your stocke and pare the heade of it as before is mentioned, but cleaue it not, then take your graft, and cutte it in the ioynt to the midst, and make the tennant there of halfe an inche long or a little more, all on the one side, and pare the barke away a little at the point on the other side, then must you haue made ready a punch of hard wood with a scope, and a tennant on the other side, like to the tennant of the graft: then put the tennant of þ punch betweene the barke and the wood of the stocke, and pull it out againe, and put in the graft, and see that it ioyne close, or els mend it. And thys cannot faile, for nowe the sappe cometh on euery side. But it will spzing so fast, that if it stand on plaine ground, the winde is likely to blowe it beside the

head, so) it hath no fastnes in the wood. And this is the best remedy for blowing of it off, to cut or slip away some of the nethermost leaues as they grow, and to fence it close about with some thick set hedge: and thys is one of the best waies to graft, and especially a great tree. And clay it and binde it as you did the other.

chapter. 17.

¶ Howe to graft by leafe, causing all manner of fruite to grow vpon one tree.



Note where you see a faire young bzanche grow full of leaues, and cut it off, then marke the best leafe, and cutte the woode away all saue an inche on each side of the leafe, then cleaue it with a sharpe knyfe, and take out of the barke all the wood, saue that little that feedes the leafe: then go to the arme or bow of some tree, in which you meane to graft this, and with your knife cutte two long slits two inches a peece in length, cleane thoro the barke, then cut an other slit ouerthwart, and with your knife poynt turne vp the barke, and then lay in your graft.

Then close downe the same barke againe, and couer all the slits and round about the leafe with greene waxe. Thus may you graft vpon euery arme a seuerall fruite, making Apples of diuers kindes, Peares, and Wardens, grow from one stocke, and so likewise of Plums, or any other fruite. And this kinde of grafting may bee vled whensoever you please, so that it be doone at any time of the yere betweene the spring and fall of the leafe.

chapter

Chapter. 18.
How to order or nourish the growth of all maner of
stone fruite.

As for Cherries, Damsons, Plums, and such
other, they may be sette of the stones, and al
so of the syens growing about the tree of the
same, for they will soonest beare. If plbeyds
and Walnuts may bee sette of the puttes in
a Garden, and after remoued and sette where you will, but
when they be remoued, they would be sette vpon as good a
ground as they were taken from, or on a better; else will
they not like or prosper in any wise.

chapter. 19.

¶ Of gardening or planting.

What Husbandman soeuer that is perfectly
experienced in the arte of grafting, shall also
finde gardening and planting as necessarie,
as profitable, and as much leaning to hus
bandly thristines as any thing what soeuer,
and for the health of himselfe and his houtholde, a thing not
to be wanting: therefore in the beginning of February be
ginne to dresse your garden groundes, and in that moneth
and the next, sette, sowe, and plant all kinde of kitchen
hearbes and rootes, as Parsly, Endise, Succory, Sage,
Pary-golds, Spynnage, Lettice, Cabbige, Raddish, Oni
ons, Carrets, Skyprets, Pastnypps, with any thing els fit
for the pot or sallet.

In Aprill sowe Cowcumbers and Millions: in Aprill,
May, and June, sette, sow, and plant all manner of flowers,
or what euer is comliest for a windowes Soday garment,
keepe your Garden close & well fenced, both from Swine
and other Cattell, and see that the mould bee both rich of it
selfe by nature, and also made moze rich both by manure
ring

ring and often dressing. Much I coulde write of the profit of a Garden, but that the yongest in their young experience sufficiently knoweth. Also I could dilate verie amplie in particulers, touching the natures and vse of hearbes, of their senerall properties in sowing, and of the seasons, weathers, and howses, to bee considered of in their planting: but he that is so diligently minded to know all those secrets absolutely, I referre him to any of the many booke of gardening, which will shew him enough for that purpose, onely there is one singular commoditie in hearbes, which the husbandman, or huswife for the most part, eyther through ignorance, or for want of searching into, are vnerperienced of, and that is the distilling of hearbes, an exquisite commoditie for all men, and therefore I will stand the rather vpon it, to enamour the mindes of husbonds & wiues, to be more skillfull in the same.

Chapter. 20.

¶ Of distillation what it is.



Distillation is diuersly thought vpon according to the opinions of diuers most excellent Writers, yet all concluding truly of his nature and vertue, for Fumanellus sayth, it is a drawing of iuices and other moystures more subtile out of the most kind of things: and Langius sayth, it is the seperating and running forth of a subtile moysture: first by the force of heate into a vapour, which hanging in the head, and thickneth after by the cold ayre, is so caused to fall downe to the channell or gutter of the head, and from thence guided to runne vnto the nose, doth in such wise distill by drops into some glasse or other vessell set to receaue it: And Paulino sayth, it is a deuiding of elements, as the ayre from water, the water from fire, the fire from earth, and the pure from the impure, and to bring also those matters vnperfect to perfectnes. Lastly Cardanus sayth, it is a metamorphosing of bodys into a thinner substance, the qualia-
ty

ty as yet remayning, and seperateth the unlike parts, belon-
nering the most worthy from corruption. These are the o-
pinions of the best Whisitions, and the praise of this Art is
exceeding great, for that no Art is made of greater estimati-
on, nor hath effected greater wonders then this Art of distil-
lation: and thus much touching distillation what it is.

chapter. 21.

¶ Of Beanes and the distillation thereof.

BEANES naturally make wind howsoever they
be ordered, the substance which they make is
spungy and not firme: howbeit they be abser-
sive or cleansing the body, they tarry long
ere they be digested, and make grosse iuice
in the body, but if Onions be sodden with them they be lesse
noysome: as touching the distillation thereof, it is best to
distill them greene in a glasse still, in the moneth of July,
the water is good to bathe soze legs in, and that which re-
mayneth when the water is distilled, if it be dried at the fire
and made in powder, and so sprinkled on sozes, it drierh them
bp, and is an excellent remedy for mattry legs. The water
of Beane cods distilled when the sunne is in Leo, and the
moone in Aries, drunke morning and evening to the quanti-
ty of two or thre ounces at a time, doth remoue and helpe
the stone, easeth the kidneyes and bladder. The flowers of
Beanes distilled, and washing the face, body, or hands ther-
with procureth a soft skinne, and cleane, and a faire face:
it is excellent for soze eyes, and cureth the watry eyes, it is
good for exulceration and rednes in eyes: the same vertue
it hath for impostumation in eyes, it taketh away spots and
scarres in the skinne, it auaieth against poyson. This wa-
ter drunke by women morning and evening to the quantity
of thre or foure ounces at a time, for sixe or seauen dayes
together, sendeth downe their termes in due season: it is
good for burning pusses, and prickes with thornes or ar-
rowes.

¶

¶ Of

chapter. 22.

¶ Of Cherries and their distillation.



Cherries if they be swete, doe some slip downe into the stomack, but if they be sower or sharp they be moze wholesome and doe louse, if they be eaten fresh and newly gathered, they are cold and moist in the first degree. For the distillation of them: Take the great red sower Chery with short stalks, and for two dayes spread them abroade on a shete, then put them in a glasse still, and distill them with an indifferent fire. This water restrayneth any fluxe in the belly, taken to the quantity of foure ounces at a time, and sweetned with Sugar, in the same sort taken, and also applied outwardly, amendeth inflammation in the lyuer, stomack, and other parts of the body. The flowers of Cherries distilled helpeth the pinne and the web in eyes: The water of blacke Cherries helpeth the dropsie, if the party greened will drinke no other drinke: it is good for the palsie in members, if they be bathed in the same: The water is good for pestilent feauers, in that it cooleth, ceaseth thirst, and giueth strength: The water of ripe blacke Cherries newly distilled, drunk to the quantity of halfe an ounce at a time, or poured into the mouth at the time of the fit of the falling sicknes, dooth forth with reuiue the party to knowledge of himselfe, and causeth him to be free from conuulsions or cramps till the next fit, which as sone as it commeth vse the like meane. This water is knowne by experience thorowly to cure this disease: The gum of the Cherry-tree infused in this water and drunke twice a day, helpeth any cold cough, and cureth the stone.

chapter.

chapter. 23.

¶ Of Walnuts and their distillation.



Alnuts if they be blaunched, are supposed to be good for the stomacke, and somewhat loosning the belly, if they be mixt with Sugar: they doe nourish temperatlie: of two dzies puts, as many figs, and twenty leaues of Rue, and a graine of salt, is made a medicine: whereof if one doe eate fasting nothing that is venemous, may that day hurt him, and it also preserveth against the pestilence, and this is the very right methzidate: they be hote and dry in the second degree, after some opinions hote in the third degree, and dry in the second. For their distillation the greene Walnuts gathered and bruised, ought to be distilled about the beginning of July: this water given to a wounded person to drinke twice or thrice a day, putteth away the inflammation of the wound, the rather if a linnen cloath be wet in it and applied. Cloath wet in this water and applied, helpeth any manner of heate, availeth against blacke pules, as the carbuncle, and hard swellings in the groyne, and other pestilent impostumes: it also helpeth the plague, by drinking the quantity of three ounces at a time, twice a day, with a scruple waight of fine Treacle: The water of the greene rinds of Walnuts distilled in September, taken in drinke, with a third part Vineger, when the heate of the plague taketh any, and that a vaine before be opened, and that he shall drinke it within foure and twenty houres, it is an approued remedy for the plague: this water dropt into the eares, mendeth the ringing or sounding of them. The water of Walnut leaues distilled in May and shredded, drieth vp the open vlcers, ceaseth heate, and causeth a smooth skinne to grow on the vlcer.

Chapter. 24.

¶ Of small Nuts and their distillation.



Small nuts be moze strong in substance then Walnuts, wherfoze they are not so easily nor sone digested: also they doe inflame the stomacke, and cause head-ache, but they ingender fat, and if they be roasted, they are good to restraine reumes: also eaten with Pepper, they are good against toyments of the belly, and the stopping of vaine, they be hot and dry in the first degree: For their distillation they must be gathered greene and brused, and distilled about the midst of July. This water well laboured on the hands and armes morning and euening, and let to dry in of it selfe, putteth away scabbednes, or trembling, and shaking of the hands: The water distilled of the fresh Hasill nut, drunke fasting to the quantity of two drams at a time, wonderfully helpeth the collick and griping of the bowels.

chapter. 25.

¶ Of Honny and the distillation thereof.



Linie saith that Honny as well in meate as drinke is of incomparable goodnes, for it not onely clenseth, altereth, and nourisheth, but it also long time preserveth that vncorrupted which is put into it, and keepeth the body from putrifaction. The excellencie of Honny is such, that hee sayth one Pollio Romulus who was aboue a hundred yeeres olde, being demaunded by Augustus the Emperour, howe or by what meanes hee liued so long, and retained still the vigour or liuelines of body and minde, Pollio made aunswere that he did it inward with Meede, which is drinke made with Honny and water, and outwardly with Oyle.

Which saying, agreeth with the sentence of the learned Philosopher

Phylosopher called Democritus, who baying demaunded how a man might live long in health, hee answered, if hee wet himselfe within with honny, and without with Dyle. The distillation is thus: take of reddish Honny two pound, of gum Arabeck two ounces, these two mire together, and distill by a Limbecke with a soft fire, the first water is good to cleanse the face and clearing it: the second and thirde water that commeth, doth cause the haire to growe and become whitish or flaxen of colour. The simple water of Honny, the first that is distilled smelleth a little of ware, and is delectable, and good for the chollicke passions: the second water hath a little sowernes: the third is like Vinegar: the fourth is moze sharp. The water of the Honny combe procureth the hayze to growe, and helpeth the hard fetching or drawing of breath, or shortnes of wind, if it be often drunke. It helpeth a mans beard to grow the moze, being sundry times annoynted or wet therewith. Honny distilled, and annoynted on a bald place, causeth the haire to growe and come verie soone againe after the shedding of haire.

chapter. 26.

¶ Of Apples, and their distillation.



All Apples that are eaten soone after they be gathered, are cold, hard to digest, and doe make ill and corrupted bloode, but baying well kept untill the next Winter or the yere following and eaten after meales, they are right wholesome and doe confirme the stomack, and make good digestion: specially if they be rosted or baked, most properly in a chollericke stomack. They are best preserved in Honny, so that one touch not another. The rough tasted Apples are wholesome where the stomacke is weake by distemperance of heate or much moysture, the bitter Apples where the græfe is increased, sower Apples where the matter is consealed or made thicke with heate. In distemperature of heat, and by drinking much wine, they have been found commodious baying eaten at your going to bed. They are thus distilled.

Take the grafted or sweet Apples, which are rotten, and opening them, distill them in a still of Tinne, by a slow fire. This water helpeth that inflammation, which coled and putrified, larger spreadeth, insomuch that the flesh falleth out, if the place be morning & evening washed in the same. The water cureth Cankers, or hote and redde swellings, and pilsent botches, by applying linnen clothes wet in the same thise a day. The water of Apples through ripe, and befoze they be rotten, distilled in manner befoze said, verie much auaileth for comfozt, in that it colet the body and hart, by drinking morning and evening to the quantitie of thre ounces at a time, sweetned with a little sugar.

The flowers of the grafted Apple, being gathered when they are thorow blowne, and distilled in a glasse still, the water recovereth the rednesse and deformaty of the face, if for thre or foure weekes together it bee washed morning and evening with the same.

chapter. 27.

¶ Of Peaches, and their distillation.



Peaches do little harme, and make good iuyce in the body, for they are not so soone corrupted being eaten. Of the iuyce of them may be made a Syrop very wholesome against the distemperance of choller, wherof proceedeth a stinking breath. They bee colde in the first degree, and moist in the second. The distillation thereof is thus: take the Roses or flowers of the Peach tree, and distill them in a glasse still, when they are fully blowne, and the water thereof looseth the belly, and procureth vomit. Also the water first distilled looseth the belly: also the water of the leaues distilled at the increasing of the Stone in May, drunke in the morning fasting, putteth away the grieve of the Stone in the loynes, the rather by taking it thise a day, to the quantitie of two or thre

three ounces at a time : which in like manner used , procureth urine, and purgeth the bladder.

The water drunke of chyloden fasting, to the quantitie of an ounce at a time, sweetned with sugar, killeth the long wormes in the body. The water drunke morning and evening, to the quantitie of two ounces at a time, preuaileth against the stone. The water dropped into the eares, killeth the wormes in them, and rubbing the head there with, it causeth the head-ache to cease.

chapter. 28.

¶ Of Mallowes and their distillation.



Mallows according to Gallen , are not cold in operation, but rather somewhat warme, and haue in them a slippernes : wherefoze being boyled and moderatly eaten with oyle and vineger, they make reasonable good concoction in the stomacke, and causeth the superfluous matter therein easily to passe, and cleanseth the belly, it is hot and moist in the first degree : the distillation of them is thus : When the Mallowes shall beare flowers, then the rootes with the whole hearbe gathered, and chred small, distill in a tinne still about the beginning of May : this water betwene day and night drunke foure times to the quantity of foure ounces at a time, sweetned with Sugar, recouereth the prickling or stiches in the side and plurisie: and purgeth wounds, the water drunke to the quantity of sixe or eight ounces at a time fasting, softneth and loseth the belly, remooueth the paine of the matrice, breaketh and healeth inward swellings, it also putteth away the græse of the stone, aswageth the paine of the bladder, and cleanseth the raines : the water applied on the temples procureth sleepe, if the face of a sicke person of a hote ague be rubbed or laboured with the same, it procureth rest, & ceaseth thirst : this water putteth away the impostume behind the eares, by dropping it warm into them, and by applying it without, and by drinking a quantity

Fitzberbarts third Booke

quantity every day: the water drunke helpeth the often desire to the stoule, and by applying linnen cloathes wet in it to the belly, the water healeth the bite of venemous things, if it be washed with the same, and linnen cloathes wet in it applied vpon: this also putteth away scabbednes and itch, and spots of the body by doing the like: the water drunke resisteth the infection of the plague, and preserveth the person that he be not taken with the same sickness: the water applied on wounds or washed with the same filleth them with flesh: the water of the flowers distilled in a glas still, and drunke morning, noone, and evening, to the quantitie of foure ounces at a time, helpeth the gripings of the bowels, healeth and softneth the belly: the water dropped into the eyes diuers times in the day, doth meruailously recover a decayed sight, as hath often bene found true by experience.

Chapter. 29.

¶ Of Grapes and their distillation.



L Grapes nourish but indifferently, yet being ripe they make not much ill iuyce in the body, albeit newly gathered they trouble the belly, and fill the stomack with winde: therefore, if they be hanged vp a while ere they be eaten, they are the lesse hurtfull. Swæte Grapes are hottest, and doe lose somewhat, & make a man thirstie. Sower Grapes are cold, and doe also lose, but they are hard of digestion, and yet they doe not nourish. They which are in fast bitter or harsh, be like to them that are sower. The distillation hereof, consisteth rather in the tree then in the fruite, as thus. About the beginning of Aprill, when Vines are cutte, take the slippes and sunne them fortie daies, then put them in a great glasse, and still them by Balneo Mariæ, thys Water mixed with a little pure wine, and drunke fasting, sharpeneth and quickneth the minde & senses. The water is good
against

against any scabbednesse, if it be washed with the same, it causeth a cleane and faire face, and putteth away all pusshes and pimples on the face. The water often applyed, weareth away warts. Thys water cureth King-wormes, or foule spots on the body, scuruines and inflammations if they be washed in the same.

The leaues of the best Vines which growe on high and sunny places, require to bee distilled in due season of the yeere, as about the end of May. Thys water dropped into running eyes, dryeth and stayeth the running of them, and clareth the sight. The water drunke, helpeth the spetting of blood, cureth the abhorring of Women with childe, and their foolish longing for sundry things, that no harme may ensue to the infant. Of the rotes of the Vine is made a decoction right excellent, in this sort. Take of the fete of the Vine shred small two pounds, these infuse into the strongest Vinegar (couered wel ouer) to which adde after nine pints of conduit water, and one pint of white Honny: After the boyling and consuming to a third part, that onely sixe pints remaine, straine the whole thzough a Carsey cloth, and add vnto the same of the Simple Iulep eyght ounces, and foure graines of Muske dissolued in foure or sixe ounces of pure Rose water, which after the pouring into a glasse, stoppe close with a cozke and a parchment. If any drinketh foure ounces of this decoction hote in the morning fasting, and refraineth meate foure hournes after, it will procure him in short time a very good stomacke and appetite to meat. This also helpeth the Chollicke passion, increaseth milke in womens breasts, putteth away all græses and paines in the matrice, and is much auailable for the Cough, the Rume, the greefe of the rayne, and many other infirmities, as hath very often bene sufficiently procured.

chapter. 30.

¶ Of Quinces and their distillation.



Quinces are cold and dry eaten afore meate, they binde and restraine the stomacke that it may not digest well the meate, except that they be roasted or sodden, the core taken out, & mixed with honey clarified, or Sugar, then they cause good appetite, and preserve with the heat from drunkenness: taken after meate, it closeth and draweth the stomacke together, and helpeth it to digest, and mollifieth the belly if it be abundantly taken: they be cold in the first degree, and dry in the beginning of the second.

For their distillation the best time is when they be ripe, then they being shred and brused, require to be stilled by Balneo marie, that is to say, in furnace according to our most usuallest manner amongst Apothecaries, and in a glasse still: this water to the quantity of foure ounces mixed with three ounces of thicke red wine, and drunke morning, none, and evening, yieldeth fresh blood, amendeth an euill stomack, in that it comforteth and strengthneth the same, retayneth the meate in it, and putteth away the will to vomit: it also ceaseth belching of the stomack, and restrayneth all manner of fluxes of the belly, and comforteth all the members of the body by daily and often drinking of it: the water amendeth the exulceration of the throte, if it be often gargled in the mouth: the water retayned in the mouth ceaseth thirst, healeth the tong vlcered, and cooleth the heate of the stomacke: the water taken with a dram weight of some cordiall powder at evening, procureth an appetite and desire to eate, yieldeth a great strength to the hart, and comforteth it, and putteth away drunkenness in the greifs of the bowels. This is not to be vsed in that it restrayneth: also in feauers this neyther is to be ministrred, when as any desires to haue the belly

belly solluble. The water of Quince flowers distilled in a glasse still, and drunke of women, to the quantity of two ounces at a time, stayeth the great fluxe of the termes: in the same manner drunke comforteth the hart.

Chapter. 31.

¶ The distillation of Cardus benedictus, or the blessed thistle.



The best season for the distillation of the blessed thistle, is about the end of May, for then it should be taken: the hearbe alone finely shred and stamped, and put eyther in a glasse or tinne still, and so distilled with a soft fire: this water drunke morning and evening, unto the quantity of two or thre ounces at a time with rosed honey, purifieth the blood, remooueth head-ache, comforteth and causeth a ready memory, breaketh the stone, putteth away guidines of the head, amendeth the consumption of the body, and preserueth the person long in health: this like ministred auaileth against the plague, and deadly poysons receaued as well within the body as outwardly, by the stinging or biting of venemous beasts applied vpon: this water drunke with a dram of the powder, befoze the coming of the fit, helpeth not onely the quartaine, but other feauers, whose beginnings are with cold: this like drunk helpeth the apoplexy in children: the water drunk with a quantity of rosed honey, aswageth the griefes of the bowels and kidneys, and keepeth the belly solluble, it causeth sweating, killeth wormes in the body, amendeth the defaults in the stomack and wombe. A Past made with the powder of the blessed thistle, white bread and honey, and distilled with white wine, yeldeth a water right singuler for the decayed sight of the eyes.

Fitzbarberts thyrde Booke

chapter. 32.

¶ The distillation of Angellica.



The fittest time for the distillation of the most singular hearbe Angellica is, when it beginneth to yelde the flowers, then the whole hearbe, with the rootes (broken and shred) infused a time in the best wine, is to be distilled in a glasse still, with his head and large receauer set to the nose of it, well closed about with Wake and Rozen mixed together: this water thus artly distilled by drinkeing a quantity sundry mornings, doth not onely open and expell euill humours, but meruailously preuaileth against the plague and deadly popsons: the same drunke with a quantity of rosed honey, and a scruple waight of the powder of Cinamon or more, digesteth fleame and clammy humours: yea, this amendeth the cough in short time, proceeding of cold, in that it causeth the party more easily to spet up grosse and filthy fleame: the water drunke diuers mornings sweetned with a little Sugar or rosed honey, doth recouer and heale the inward bicers of the bowels, and dissolueth the clotted blood within the body: this water mixed with a little Cinamon water, and a scruple of the powder of the roote at a time for sundry mornings, doth most miraculously helpe swoounding and other passions or greafe of the hart: this water auayleth against the biting of mad and venemous beasts, applied outwardly with Rue, and receaued within the body with a scruple waight of fine Treacle. Also the roote of Angellica dried and carried, or chewed in ones mouth, preserueth the party from any infection of the plague, though hee be amongst infected persons.

chapter.

chapter. 33.

The distillation of Cammomile.



The hearbe Cammomile, with the whole substance shredde, requireth to be distilled in a glasse still, about the end of May, or beginning of June. Thys water drunke morning and evening, to the quantity of two or three ounces at a time, sweetned with Sugar, doth mittigate the paine of the belly and gripings in the bowels. It strengthneth the sinnewes, taketh away the palsey, and softneth stiffe members. The same quantity drunk with rosed hony purgeth downeward melancholly and fleame, with other grosse humors, and asswageth heate in the bowels.

The water in like quantity drunke, amendeth the yellow Jaundies, openeth the vrinall wayes, procureth vrine, and breaketh the stone of the bladder and kydneyes, by mixing Sarifrage water with it. Thys water drunk as befoze sayd, doth put away feauers proceeding of chollericke humors, or by thicknes of the skin. It also openeth the spleen stopped: it recouereth the impostume of the lungs, & healeth the leoprosie. The water applyed with linnen cloathes on the vlcered punities, asswageth heate, & diminisheth paine. The water is good for the marrow and bones if they be felt cold, by often lauing them therein. It cureth the head-ache by washing the temples therewith; it stayeth the cold running of the eares, and taketh away all cold humors.

chapter. 34.

The distillation of Germander.



Do choyce of your time, euen about the myddle of May gather thys hearb, with the whole substance, and shredde it, and put the same in an earthen still, and distill it with a soft fire. Thys water drunke falling, to the quantitie

of foure ounces at a time, dissolueth the swolne and harde
 Pilt, and yreuoiketh bzine. Thys drunke in like quantity,
 cutteth in sunder the grosse and stiffe vmoz, maketh cleane
 the stoppings of the bowels, and expelleth the infant dead.
 Thys water for an inward rupture is wondrous good. This
 water daily drunke to y quantity of thzee ounces at a time,
 sweetned with Sugar, purgeth and causeth good blood, re-
 fresheth and cooleth the liuer, especially if it shall be distil-
 led with the flowers. Thys water also recovereth the ex-
 ulceration of the mouth, if it be often washed in the same.

chapter 35.

¶ The distillation of Eyebright.



If thys plant, with the leaues, stalks, flowers
 and whole substance be stilled in a Glasse still
 by Balneo Maria, when it yeldeth or beareth
 flowers, is most excellent for sundry causes.
 Thys water dropped, or stroakt about the
 eyes, causeth clere eyes, and sharpneth the sight. The wa-
 ter vsed in the same manner, ceaseth the paine in the eyes.
 The water dropped into the eyes befoze night an hower,
 and stroakt about, and drunk to the quantitie of thzee ounces
 at a time, comforteth, strengtheneth, and preserveth the
 sight, especially in aged persons and those that are flegma-
 tick of complexion.

The hearbe being dyed, and brought to powder, and
 eaten euery day in a reare poacht Egge, for a certaine time
 together, restozeth sight lost. The water mixed with halfe a
 dramme of the powder, and drunke euery morning for the
 space of a moneth or forty dayes together, reconereth a
 weake sight. Thys water, the iuyce of Vosslice, and the
 oyle of the white of an Egge, reconereth any soze eye, pro-
 ceeding eyther of a stripe or rume, but especially if it come
 of a hote rume.

chapter

chapter. 36.

¶ The distillation of Hopps.

Let him that intendeth to distill Hopps, take about the ende of Aprill all the upper tops or first branches of them, being cut the length of two handfuls, and shredde them, and put them in a still of L ynne, and distill them with a soft fire. This water being drunke morning and evening, to the quantitie of thre ounces at a time, and that mixed with rosed Honny, if it be vsed for a month together, putteth away melancholie, of which commonly is caused scabs, itch, and leprosie, and such like griefe that is wont to happen of corrupted blood.

The water drunke in the aboue said maner, openeth the stopping of the Nilt, putteth away the pricking, and all other griefes which are wont to come by reason of the Nilt stopping. This water, if it be dropped at euening into the eares, stoppeth the running of them. This water mixed with the like quantity of Harts-tongue watter, and drunke with a little Rosed Honny or Sugar before the beginning of the cold, deliuereth from the quaintaine Ague in short time. The water on such wise prepared and drunke twice aday, amendeth the hard fetching of the breath, and the stopping of the breast. The water like prepared and drunke, putteth away the Jaundise, Dropsie, and loseth the belly. The water drunke, correcteth chollier, purgeth the blood of the same, and extinguisheth his inflammations. It also putteth away head-ache gathered of heate. It also mittigateth the heate of the Liuer and stomacke, and auaileth against Feauers which are caused of chollier and blood.

chapter.

chapter. 37.

¶ The distillation of the wood Lilly.



About the midst of the Spring, the flowers onely of this plant woulde bee distilled in a glasse still by an easie fire: yet if the rootes bee distilled they are wondrous excellent: the water of the flowers drunke to the quantitie of sixe ounces at a time, sweetned with Sugar, recouereth the which haue eaten popson with theyr meate. The water ministred in moderate wise, healeth the byting of a madde dogge, it easeth the hard trauell of child, comforteth the bzaine, hart, liuer, and other inward moouing parts. It putteth away the falling sicknes, by drinking of the same forty dayes after. The water drunke fasting, sweetned with a little Sugar, helpeth swoounding, bzingeth lost speech, and helpeth sundry diseases of the body, procuring store of milke in womens breasts. The Water being drunke in the aforesaid manner, helpeth the Strangurie, auailleth against the pricking of the hart, and amendeth the inflammation of the liuer. The water drunke twice in a day, stayeth the inordinate course of tearmes in Women.

The water healeth the byting and stinging of venomous beasts, if a linnen cloth wet in it be layd to the same. The water dropped into the eyes, putteth away the heate and darknes of them. It cooleth also hote inflammations, by applying linnen clothes wette in the same. Whose members or head doe tremble, it behooueth him first to wash purelie and dry them, after to rubbe and labour thys water on the places, and to let it dry in by it selfe recouereth them. The water well applyed, with linnen clothes wet in it, putteth away the paine of the pziuities. To conclude, thys Water orderly ministred, recouereth loose and palsie members, the falling sicknes, conuultions, dazeling, and swimming of the head, and swoounding.

In Germany certaine doe make of the flowers dyed in the Sommer time, a wine (in the time of pressing forth the Grapes) which after the mixing and standing together a certaine time, they minister of it for the aforesayd griefes: but there are other which steepe a pound of the fresh flowers in a gallon or two of old wine, and set the glasse in the sunne for sixe weekes or two moneths, putting to it of Lauender and Rosemary flowers, and sundry other pleasant spices: this after it is strayned they distill in a glasse still: which water purchased they bestow (for the preciousnes) in siluer or golden vessels close stopped, and they name this the golden water, which they vse to all the aforesayd griefes of the body, the rather if it be stilled thre times ouer, which then ministred with five or sixe graynes of Pepper, and a little Lauender water worketh miraculously, for it comforteth the braine, and restoreth such as swound and are left for dead in a manner: yea, causeth them to liue a long time after, it also recouereth the deprivation of sences, putteth away the collick passion, and easeth that person which shall haue an impostume in the hinder part of the head & braine, by drincking a spoonfull at a time of this most excellent water. This water in like manner by applying it often on the fore-head, and hinder part of the head, procureth a good wit and memoꝝ.

chapter. 38.

¶ The distillation of Balme.



This hearbe with the whole substance shred small and well stamped, lay to steepe for a whole night in good white wine, that it may well drinke in of the wine, which done, distill the whole on the morrow in a glasse still, about the end of May. This water drunke twice a day to the quantity of two or thre ounces at a time, recouereth in short time any scabednes of the body, and causeth a swete sauour of the same if with a grayne of Muske mired it be

R.

washed:

washed : the water remoueth pimples, tetters, and all other
 spots hapening on the face or bzeast, by mixing a quantity
 of the naturall or artificiall Baline, and washing or rub-
 bing the places with the same : and it causeth the face to
 come to a faire red colour : The water drunke euery mo-
 ning fasting to the quantity of a smal nut shell full at a time,
 putteth away the ill sauour, or stinking of the bzeath : the
 water also easeth toothach by holding it a time in the mouth :
 the water pserueth a long time flesh or fish by lying in it :
 and poured into turned wine, restozeth the same to be drunk :
 the water drunke pzocureth bzine, and applied with a lin-
 nen cloath on the bottome of the belly, bzeaketh the stone in
 the bladder, causeth bzine, and moueth the termes of a wo-
 man : The water drunke recouereth the paine of the body
 and kidneys. The water drunk twice a day, and the hearb
 applied in plaister forme on the swelling of the chine, hel-
 peth it : the water drunke fasting bzeaketh any inward im-
 postume in the body, it healeth all pzickings and stiches at
 the hart and sides : this water taken in the manner aboue
 sayd, is a moztall enemy, and killeth all manner of worms
 in the body : the water drunk fasting comfozteth the afflicted
 spirits, strengthneth all the members, and reconereth those
 parts græued with the gowte through cold, for this comfoz-
 teth the sinewes farre better then any other remedy : the
 water taken fasting with a little Treacle, deliuereth and
 helpeth the falling sicknes.

And the person which by occasion of any sicknes cannot
 speake, by putting a fine linnen cloath wet in the water,
 and put vnder the tongue oftentimes, helpeth the speech hin-
 dered : The water drunke fasting comfozteth the bzeast,
 and helpeth digestion, ceaseth all inward swellings, pur-
 geth away the collicke and all gripings of the bowels, clen-
 seth the matrice, and cureth the dzopsie : the water applied
 on wounds twice a day healeth them in short time : the wa-
 ter dropped into the eyes stayeth the watring of them, and
 pzocureth a sharpe sight : the water drunke fasting cheareth
 the hart, maketh a man merry, and helpeth a cold stomack,
 strength

Strengthneth the vitall parts, helpeth digestion, recovereth the stopping of the brayne, amendeth a feeble courage, strengthneth the weakenes of the hart, and the same especially by which sleepe is often broken in the night, and the beating of his pulse repressed: it also putteth away the care of the minde, and troublesome imaginations, which eyther are of melancholly or of a dust steame ingendered: the water drunk fasting sharpneth the vnderstanding and wit, and procureth a good or ready memoꝝy.

chapter. 39.

¶ The distillation of Strawberries.



For the distilling of the berries the time most agreeable, is when they are ripe, yet not over soft, and those which grow or are gathered on hilly woods be accounted the better. These full ripe shall you purifie in a glasse still, by strewing vpon them a good quantity of Sugar broke to powder, which let so long stand (the head close couered) untill they appeare hoary, after distill the whole eyther in glasse or tinne still by a slow fire. This excellent water awageth burning humours, it putteth away spots of the eyes new growne, eyther of a hote or cold humour, so that they be not over great: it also stayeth the watring or running of the eyes proceeding of heate or cold, and like restoreth the sight to clearenes decayed or lost by eyther of the causes.

This water drunke in the morning fasting to the quantity of three ounces at a time with a little wine, doth maruailously preuaile against the inward heat of the lungs and lyuer, and extinguisheth thirst; it also comforteth nature, expelleth poyson, and procureth the termes in a woman. The water drunke in like quantity morning and euening, sweetned with a little Sugar, recovereth an euill heate in the stomack, and awageth the great desire to drinke. The water drunke morning and euening to the quantity of foure

ounces at a time, with a dram waight of pure Aqua-vite,
 healeth the leprosie, for that the same drunke in wine, or o-
 therwise eaten with bread, purgeth the blood, and remoueth
 a noysome scabbednes of the body. The water in the same
 manner taken, helpeth the inflamations of the liuer, the
 yellow Jaundise, the stone in the loynes, kidneys, and bla-
 der: it also loseth the breast, comforteth the hart, and clen-
 seth the blood: the water holden a little in the mouth, and
 gargaled in the throate strengthneth the gums, fastneth the
 teeth loose, and stayeth the distillations from the braine, it
 also profiteth against vlcers and swellings in the throate,
 sozenes in the mouth, and stinking breath, the water mer-
 uailously healeth blisters and pimples on the face, which
 procede of heate by often washing in the same: this also a-
 swageth the swelling of the face by washing, and often ap-
 plying linnen clothes wet in the same. The water recou-
 reth the person whose legge is broken, by drinking euery
 morning fasting (for a certaine space) to the quantitie of
 foure ounces at a time swatned with Sugar, and to apply
 often linnen clothes wet therein. The water healeth all
 foule legs, if they be washed morning and euening in the
 same, or that the water be often applied with linnen cloths:
 it also cureth filthy wounds, if they shall be continually
 washed with the same, and that the patient in the meane
 season doth daily drinke twice a day of the water. The wa-
 ter mixed with pure white salt and distilled ouer againe in
 a glasse still, is highly commended for the eyes, in that it
 cooleth, cleareth, and putteth away the dimmes of them:
 The water of Strawberries is an excellent oyntment for
 the eyes, if they especially be greued by an extream heate
 or hote distillings from the head: the water of the leaues
 distilled about the midst of May, drunke morning and eue-
 ning to the quantity of foure ounces at a time, recouereth
 the yellow Jaundise, and procureth urine, and helpeth the
 spleene: The water-like drunke loseth the breast, purgeth
 the lungs, helpeth the cough, and putteth away leprosie:
 the water dropped into burning eyes with a rednes mor-
 ning

ning and evening, doth greatly mittigate the heate of them: the water drunke aswageth the ouer-much sweating of the body, and for the burning and obstruction of the liuer, there is nothing moze profitable or moze wholesome then this water. Also the water mingled with wine when it is drunk comforteth and cooleth the stomack, and aswageth the great heate and inflammation else wrought by inordinate drinking of wine.

chapter. 40.

¶ The distillation of Cinamon.



Also the manner of distilling water out of Cinamon is, take one pound of chosen Cinamon, which beate so fine that the powder may passe through a fine sieue: yet the whole you may not worke to powder, after put all into a still, on which poure of the water of Burrage: of Buglosse, of Endiue, and of Balme of the halfe a pint, these let stand to infuse close stopped for foure or fve dayes: after take them out, and put the whole into a copper still, which you shall place in a furnace with his head set vpon, a cooling beake fastned to after Art: and beware that the body of the still stand not to nere the fire, but that an Iron plate full of holes be fired in the midle betwene, that the fire may so vent forth, and the vapour be so sent vpwrd. First kinde or begin with a soft fire, vntill the distillation be somewhat come, but increase after the fire bigger and bigger, that it may the speediler distill forth. When a measure is come or distilled forth, seperate that a part as principall, setting vnder another receauer, for the same which is next distilled and gathered is much inferiour to the first, and may serue for new Cinamon to be steeped in the same, and in this same manner may a water be distilled out of Cloues. This water of Cinamon is to be required before all other waters, euen as the Cinamon it selfe in respect of all other spices: and the Cinamon is of a subtile heat, through which

It especially availeth in winter, in that it strengthneth then moze the stomack, and meruailously putteth away all euill and coꝛrupt moistnes of the stomack, and defendeth it from coꝛrupting at all, it also sharpeneth the sight, and cpeneth any manner stopping of the vaines, and meruailously comforteth the hart: but an oyle distilled of it both aunswere in generall to a naturall balme, which within helpeth all putrifaction, and without the body cureth all fresh wounds or blcers, and the distilled water mightily helps in all colde diseases as well of men as women, especially which haue a stomack so affected that they haue no appetite. When the spirits also are weakened or the patient weake, a draught of this water with a little malmesey, or of the iuice of the Pomgranet taken by the mouth wonderfully availeth and helpeth. Men in dead swoonds by dropping or pouring a drop or two into the mouth, both reccur the person in that extreame traunce, especially which to old men many times hapneth, this is the presentest remedy. Midwives and other matron-like women carry of this water with them, and vse the same with prosperous successe to young women in the danger of child, for both in the hastening and helping forward of the birth, it is the renownedest remedy.

Chapter. 41.

¶ Of Nutmegs and their vse.

Nutmegs naturally through their sweet saucour both comfort and disolue, and sometime strengthen the power of the sight, and also the braine in cold diseases, and are hote and dry in the second degree. There is got also out of Nutmegs a certaine oyle right excellent in this manner: take a third or fourth part of Aqua-vite distilled, and the Nutmegs finely broken put altogether in a glasse body, filled with the Aqua-vite thre fingers aboue the Nutmegs, which let stand covered to infuse for foure & twenty houres, and that the Aqua-vite hath attayned a yellowish colour, the same

same then shift into another glasse, into which poure after fresh Aqua-vite so much as before, and the same so often repeat with fresh Aqua-vite, untill it will colour the Aqua-vite no more, which done, poure all the Aqua-vite thus coloured into a glasse body, the which after the setting into the furnace distill according to Art, that the Aqua-vite may ascend, and the oyle of the Nutmegs remaine in the bottome of the body, and on such wise shall you attaine the oyle prepared. In the like manner may any oyle be altogether distilled out of all other spices.

chapter. 42.

¶ Of Mace and the vse.

Divers Authoꝝ haue commended Mace to be drunke for fluxe of blood, or against the spitting of blood and bloody fluxes, and extreame plagues. Paulus Agineta affirmeth that it helpeth the collicke passion, and it is hote in the second degree and dry in the third, and is to the stomacke very commodious, being taken in little quantity. The oyle of Mace is attracted in like manner as the oyle of Nutmegs, and it is hote of quality, and for that cause the vse of it is very profitable in the collicke passion, proceeding of cold cause, and of the reuome distilling or descending from the head: it comforteth also the hart, the stomacke, and matrice, but a most singular helpe in especiall is felt of this oyle in the tremblings of the hart, proceeding of feare, or through the stopping of the bladder or matrice: it availeth beside in the strangury, and helpeth all diseases that proceede of cold matter. Three or foure drops may be ministred or taken at the moneth at a time, prepared with some other dainty matter, or in an Iron lable or great spoone ouer the fire, or in a fresh draught of good wine, it is an excellent restorative and comfortable medicine.

chapter.

chapter. 43.

¶ Of Pepper, and the vse thereof.



¶ Peppers there are thre kinds, black, long, and white, Blacke pepper is hottest, & most dry, White pepper is next, and Long pepper is most temperate. The generall propertie of all kindes of Pepper, is to heate the bodie, but according to Gallens saying, it proceedeth downewarde, and doth not spread into the vaines. It helpeth digestion, expulseth vrine, and is auailable againe the diseases of the bzeast, proceeding of cold. It is hote in the first degree, and dry in the second.

Out of Pepper is distilled an oyle, in like manner as the other, hauing all those properties which Pepper it selfe hath, sauing onely the same burning, which Pepper procurereth on the tongue is not the like felt (by tast) in the Oyle. Thys oyle of Pepper is none other thing then an ayrtall element, seperated fro the other elements: euen as the like wee proue in the distilled oyle of Vitroell and brimstone. In the same manner is the oyle of Pepper thoroughly seperated from his sterie vmdr, and consisteth and hath greater properties then Pepper it selfe, and hath the singular vertue of peircing.

In the chollicke passion, and parts stuffed with much soft and clammye steame, let two or thre drops be ministred, or taken with warme bzoath, and it will forceably cut the same it sunder, and cause it to bzeake away. Thre drops of thys Oyle taken for a tertian Ague after blood-letting, with one scruple of Mins, two howers befoze the fitte beginne, it not onely easeth, but taketh away the cold, the shaking, and the Ague it selfe: and if it happen to faile in the first ministring, it vndoubtedly cureth in the second.

chapter

chapter. 44.

¶ Of Cloues and their vse.



The vertue of Cloues is to comfort the newwes, and to dissolue superfluous humours: being sodden with milke, they strengthen the debility of nature, they be hote and dry in the third degree. There is also an oyle gotten out of Cloues in selfe manner as before sayd, yet with more speede if the same distillation be done with water, as eyther raine or pond water, or other more dainty waters: the Cloues beside haue a farre more moysture contayned in them then hath the Cinamon: and may haue an oyle procured from them by pressing forth onely, as thus. Take of Cloues what quantity you will, those beate in a grosse manner, which after steape in Rose water, so long untill you thinke it hath thoroughly purchased the qualities and essence of the Cloues, then take a quantity of good Almonds cleane and white scraped with a knife, those lightly cut into peces, which after infuse in the said water, that they may thoroughly drinke in of the saucur and tast of the Cloues: those then lay asunder to dry, which dried, infuse againe in the sayde water, and them dry againe, and this doe for foure times together. After put into baggs, presse an oyle forth, which set in the sunne to purifie for a time: and in this manner also may many profitable oyles begotten, as an oyle out of Muske, Amber, and Storax.

The oyle of Cloues being hot and dry in the third degree, helpeth the stomack, the liuer, the hart, the humozall flure of a cold cause, and all cold diseases of the stomacke. The Cloues put away melancolly spyrits, and cleare the grosse: but the oyle doth these farre excellenter, and it hath all the vertue of a balme, for this doth heale outwardly fresh and graene wounds, it stayeth the issuing of blood and water out of wounds: It dooth comfort the naturall parts, it purgeth melancolly blood, it comforteth the hart and head, and doth

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¶ In the chollicke passion, and parts stuffed with much soft and clammy sleame, let two or three drops be ministred or taken with warme breath, and it will forceably cut the same it sunder, and cause it to breake away. Three drops of this Oyle taken for a tertian Ague after blood-letting, with one scruple of Mins, two howers befoze the fitte beginne, it not onely easeth, but taketh away the cold, the shaking, and the Ague it selfe: and if it happen to faile in the first ministring, it vndoubtedly cureth in the second.

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especially helpe the guiddines of the head, and the weakenes of the sight, if in the morning thre or foure drops of it be taken of it fasting in a spone, with some pleasant sirrope or swete wine. Some affirme that it far exceedeth balme, because it hath been approued to close vp great new wounds without stitching. The oyle of Cloues drunke to the quantity of two or thre drops in the broth or culleys of a Capon, doth then auaille in the collick and suffocations of the womb. Tables or lossings prepared or made of the oyle of Cloues, and eating of them morning and euening, doth strengthen the head, and stay reumes.

Chapter. 45.

¶ An excellent Balme to take away any blemish vpon the skinne.

If after any stripe wound or mischance, there shall remaine a soule and deformed scarre, it shall be taken away by this Balme hereafter mentioned, and approued by our most authen-
 tique Chirurgion. Take of Mastick an ounce, of the rinds of sweet Pomgranets, and of gum Arabeck, of each halfe an ounce, of Saffron two drams, of English Galingall one ounce, of Carpobarsamum halfe an ounce, of Aloes tenne drams, of Frankensence one ounce, of Myrrh one ounce, of Turpentine of the firre tre halfe a pound, of oyle Oliue one ounce. Those to be beaten bzing to powder, and after the mixing together, put the whole into a retozt of glasse strongly fenced with lute made of paste and flore, which order distill with a soft fire in the beginning, and increasing after the fire by little and little vnto the end: the receauer after the close sealing or stopping after Art, set in hote horse dung for tenne dayes, which then draw forth and vse, this perfozmeth the same which the Balme doth in all pzoofes.

chapter. 46.

¶ A receite to cure any wound or hurt.



If there be any wounded or hurt, let them take this oyle here prescribed: take of clere Turpentine two pounds, of the oyle of Linseed one wine pinte, of the Rozen of the Pine tree six ounces, of Frankensence, of Myrrh, of Aloes, of Mastick, of Sarcocolla, of each two ounces, all these wrought together, put into a retort of glasse strongly fenced, which artly distill in sand with a very soft fire in the beginning, and a cleare water shall come, but a red oyle within a while after will distill forth, which sene, begin then to increase your fire, and stronger and stronger unto the end of the distillation, or that all be come: after take away the receauer, and seporate the water from the oyle, which keepe apart in severall glasses: the water within a time wareth red, and the oyle of a Rubine colour, this oyle is precious, especially to be applied on wounds where the sinewes, the bones, and baynes are cut: for by closing and stitching the parts and lips of the wound, and applying this liquoz vpon it, it healeth the same speedily without any grieve or paine to the patient. And an excellent Chirurgion on a time cured a Scholler (bring a young man) with this oyle, which had fourtene wounds, & of those, eight were deadly, by sowing or stitching all the wounds, and applying onely of this liquoz vpon, was in the space of thirty dayes thoroughly cured. without any anoyance to the patient, and of the wounds of small importance, he healed a great number in foure or five dayes with the sayd oyle, and vsed none other: so that he concluded, and prooued this oyle to be singuler in his properties, and that a man with it may doe miracles in applying it on wounds and ruptures.

Chapter. 47.

¶ An approued receite for the gowte.



D helpe the gowte, or at least to extinguishe the instant payne, make this oyle: take of Carpobalsamum, of Xilobalsamum, of red Coz, rall, of long Pepper, of Putnegg, of each two ounces, of Saffron one ounce, of the fat of a Beuer, of the fat of a Grype, or of the kidneyes of a Mea-ther, of the marrow of the bones of an Asse, or of an Horse, of each foure ounces: of Turpentine fyre ounces: of old oyle Olive one pint: of Virgin war foure ounces: of old Palm-sey two pints, of liue water Frogs thirty in number, of the iuice of the tops of Canes or Rades, of the iuice of the wall Juy which yeldeth yelloyw seedes, of the iuice of the roots of Vernaine, of each foure ounces: all these beaten a part and put after into a Limbeck distill with a soft fire, the first water which cometh will be cleare, & helpeth the moyst gowt: the second water gathered will be red, which helpeth in the cold gowt: and this note that the Frogs ought to be put a line into the Limbeck: for this is an approued medicine, and alwayes found true: as is affirmed by the most excellent Physicians and Chirurgions, both in Germany and England. This oyle is most excellent for any conuulsion or crampe, or any other ache in the muscles or sinewes, that is byed or nourished eyther by cold or moyst humours.

¶ The end of the third booke of Husbandry.




The fourth Booke of *Husbandry.*

Contayning the ordering of a household, cyther for Nobleman, Knight, or Gentleman, and many other precepts and pretty rules as well for huswifry as husbandry.

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Chapter. I.

 The office of a Steward of a household



Because that it pleaseth almighty God to indue some men with excellent gifts and qualities, and maketh them meete to rule, and serue in a common wealth, so that they cannot attend to their priuate affaires: therfore were Stewards of households first ordayned to erecute that office that the master ought concerning the rule of the seruants, prouision of victuals, and ordering of the house, and in these things hath his Maisters authority, and so must be taken, and obeyed of all the seruants. Therfore considering that his authority is so great, and hath so great charge and confidence committed vnto him, hee ought to be a man that knoweth and feareth God, of a good conscience, constant, faithfull, wise, politike, circumspect, diligent, painful, laborious, sad, and graue, in conuersation: sober and gentle in speech: discrete

and prudent in reformation: bearing like favour to all persons, ready to heare, not light of credite, an example of veretuous living, a mirror of goodmanners, neyther to famillier, noz yet to strange, constant in countenance, words, and deedes: glad to please his Maister and Mistris, and loath to offend: and finally, such a one as must thinke earnestly his Maisters profit his profit, and his Mistris losse his losse, his Maisters honour or worship his honesty. He must be of a pure conscience, not defrauding or beguiling his Maister in any thing, but so to behaue himselfe that as well the certainty of all summes by him receaved, as the issuing thereof, as well for charges ordinary, as extraordinary may appeare. And that once every moneth at the least he render thereof a perfect account to his Maister, and for the avoyding of all slander and suspicion, it shall be best that he be no buier noz seller, cheaper, noz changer to his owne vse, noz rioter, noz player of any great money.

¶ For providing of victuals.

AND considering the whole provisions of the household restozeth onely in the Steward, hee must first see what number of persons shall be found in the house, and accordingly make his provisions before hand for all kinde of victuals, Cattell, Fish, Wheate, Salt, Hoppes, Dates, Beanes, Wood, Coales, and that it be provided at the best cheape, and bought at times convenient: and if his Maister have pastures and feeding of his owne, with buying twice so much as will serue his house, hee shall save so much as shall be spent, or else it shall stand him in very little.

¶ The Steward and Garniter.

AND being the head and governour of all other officers, hee shall therefore charge every of them with all such store of provision as shall come to their hands by bill indented, that the certainty at all times may appeare, for the discharge of the inferiour officers, for all such cozne as shall be brought into the Garners: hee must indent with them that

that shall haue the custody thereof, and at every weekes end he shall commaund the Garniter to bring in his accounts, of all such grayne as he hath deliuered vnto the Mill, the Stable, or forth to the Poultry that weeke past, and thereupon to take the remaine, and at the small issuing of all that graines, if any shall be lacking, he must set it vnto the Garniter to be leuied of his wages, hauing an indifferent respect to the diuersities of measures, with reasonable allowance for dust, and wast.

¶ The Steward and Miller.

He must also haue good respect to the Miller, and therefore charge the Baker and Brewster to way the meale, when the Miller returneth it, and if any be lacking, to leuie the value thereof of the Millers wages.

¶ The Steward and Baker.

Concerning the Baker, he must diligently see that the deliuey of the Miller and his receits doe agree, and thereupon he must know what number of white bread, cheate bread, and household bread will be made of a hundred waight of flower, and to commaund the Baker both to follow the same perfectly in finenes, goodnes, and waight: and that a taily be made betwene him and the Pantry, containing diuersly the perfect receite of euery kinde of bread, and in like manner he must taily with the Cookes and pasterie, for all such meate as shall be deliuered vnto them. Of the bianne let him also make account, and not sell it: but if it shall not serue to be vsed or consumed in the stables, let it be sold by the Steward or Clarke of the kitchen to the Maisters profit. And at every weekes end let him take account of the Baker, and thereupon his remaine: if he lack any thing through negligence or discretion, let him satisfie it of his wages.

¶ The

¶ The Pantry.

TO the Pantry he must also haue good respect, and first charge him to tally with the Baker, and also make a proportion what bread will serue every day, and likewise for the salt, commaunding him not to exceede the same, without expresse commaundement of the Wsher of the hall: the Pantler must be also charged to keepe the due houres for breakfast, dinner, supper, and drinking: and after the hour or time expired, he serue no man vnlesse the Wsher of the Hall shall commaund for strangers: and also that hee serue no livery of household, but such as shall be appoynted by the Maister or Mistris, or Steward: he must keepe his office of the Pantry close without common entrie of anie the household seruants, except it be by expresse commaundement of the Maister, Mistris, Steward, or Clarke of the kitchen, and at every weekes end the Pantler must render account, and take the remaine, at whose account the Wsher of the Hall must be present to testifie how many messe haue bene daily at dinner and supper, how many of the ordinary haue bene absent, what recourse of strangers in the meane time haue bene, and there vpon allowance after the rate to be made. Howbeit, if it may be, it is best that the Steward, or Clarke of the kitchen, take every night account of the bread spent, for oft reckoning causeth long friends. And this account thus made, and the remainder taken, if any wast or lacke shall be found through the Pantlers deceite or negligence, the same to be set on his head, and leuied on his wages, and the Steward or Clarke must indent with the Pantler, for so many Saltcellers, Trenchers, Spones, Knives, Neck-towels, and such other instruments or necessities as shall belong to that office, and at every weekes end to examine the indentures, and to view the parcels. If any increase shall happen, the same to be entered into the indentures, and howe it came, cyther by gift or otherwise.

¶ The

¶ The Butler.

THE Butler hath an office that most couet to enter in, and if the Butler be no honest, wise, and gentle, he shall not onely make great wast, but purchase himselfe much euill will and displeasure, and therfore he must be straightly charged that he keepe his office cleane and close, so that no man enter but those that be mentioned in the clause of the Pantry, and that he taily with the Brewster at euerie time, and as oft as he shall bring in Ware, what number of Hogheads, Barrells, Kilderkins, or other vessels he shall receaue, and that he see they lacke not of their iust contents for his owne discharge. And the Steward or Clarke of the Kitchin, must make a ppozition in writing for the Butler, what Ware he shall serue at breakfast, dinner, supper, and other drinkings, and for liveries, and what euery messe shall haue, and what euery livery shall haue, and that he exceede not the ppozitions, but by the commaundement of the Tisher of the Hall, as he shall make aunswere: he must also be charged that he keepe the due houres, and times of meates, and drinkings, and that when it is expired, he serue no man vnlesse the Tisher commaund for strangers, or the Maister, Mistris, or Steward for liveries: and at euery evening he shall yeld account to the Steward or Clarke of the Kitchin, of that hath bene spent that day, whereat the Tisher must be present to declare how many messe hath ben serued, and what resort hath bene, and howe many of the ordinary were absent, for whom allowance must be abated, and so the remaine taken: if any lack or wast shall be made by negligence or deceite, that he aunswere therfore of his wages, and in like manner the Steward or Clarke of the Kitchin must indent with the Butler, for all such Tankards, Stone-pots, Bottells, Cruces, dropping Tubbs, Spiggots, and such other necessities as shall appertaine to his office: and at euery weekes ende to examine the indentures, and to view the parcels, and whensoever any reno-
 uation shall be, that it be entered in the indentures, and the

day that it came: and he must be charged that he keepe his office swete, and cleane, and that he daily sponge, wash, and make cleane, all his Pots, Cups, and Lubs, and that he lay fresh sand vnder his vessels, as oft as neede shall be, both to keepe the drinke cold in Sommer, and also his office swete.

¶ The Seller.

THE Wine-seller is an office exempt, and reserved to be at the will and pleasure of the Maister and Mistris: and the Steward and Clarke of the Kitchin haue but little medling therein, but for certaine causes hereafter expressed. First the Steward or Clarke haue authoritie to commaund, besides the ordinary of household for dinner or supper, for such strangers as for their Maisters worship shall be thought necessary to be brought thither, and to commaund Wine for the Hall, where they shall thinke mete. And if they perceauie the officer of the Seller too lauish towards such as he ought not, they haue authoritie to commaund him to refoyme it: and in like manner for giuing out Wine by flaggons, Bottels, Pots, or otherwise, without their Maister or Mistris commaundement: and also to see that that office be kept neate and cleane, and the Pots cleane washed, both within and without, that they canker not. And touching the Plate belonging to that office, it is necessary that there be thereof an indenture tripartie, as there ought to be of all thinges that be of great valew: the one part whereof to remaine with the Maister or Mistris, the second with the Steward or Clarke of the Kitchin, and the third with the officer in whole custody it remayneth: and the same Plate to be viewed once in a moneth at the least, by the Steward or Clarke of the Kitchin, and therefore relation to be made to the Maister or Mistris, and if any change alteration or increase be thereof, the same to be entered into euery part of the same indentures.

¶ The

¶ The Ewrie.

THE Ewrie is an office which requireth an officer, both honest, neate, and cleanly, for as much as in the same is occupied things of contrary natures, whereof the first is all cleane, pure, and swete things, as Papery, Basons, Ewers, swete waters, Perfumes; Loxches, Supper lights, Prickets, lises of Ware, and such like: the other is not so cleane, for it comprehendeth tallow Candles, Candlesticks, Snuffers, and such other. For the cleane keeping whereof the Steward or Clarke must giue warning and commaundement vnto the officer, that he deuide these two kinde of things, the one from the other, that which is the cleane and pure by it selfe, and the vncleane and vnpure by it selfe. And the sayd Steward or Clarke must make a proportion in wryting to the sayd officer for the Ewry, what Candell shall be allowed after the season of the yeare, what Loxches and other lights, and for the expence to take his weekly account, and for his greater charge to haue a bill indented betwene him and the Steward: and if any thing shall be found missing or lost through his negligence, to cause him to allow it in his wages.

¶ Of the Cooke.

THE Cooke is an office of great paine and regard, he shall diligently respect what meate is spent daily in the house, how many ioynts, and what is returned backe into the Kitchen, and for that purpose he shall giue his nightly account to the Clarke of the Kitchen. The Cooke shall haue care that his Kitchen fee be in good sort gathered and rendered, and see it deliuered to such as the Steward or Clark of the Kitchen shall appoynt: he shall reckon weekly with the Miller or Baker, for such meale as he shall receaue, with the Wantler for his bread, eyther for dzedging, suppets, or other vse: and with the yeoman of the Sellar for Wine for Kitchen uses.

¶ Of the Scullery:

THE yeoman of the Scullery shall haue charge of all the vessel Pots and Pannes, to see them keepe cleane and faire scowred, and shall haue a bill indented betwene him and the Steward or Clarke of the Kitchin, both of the number of peeces, and of the sundry sorts, and shall monethly giue vp his account, and bring forth the parcels, that if any be bused, woꝛne, or ill fashioned, they may be sold or exchanged at the Stewards discretion, he shall be also accountable for his rubbers and scowring cloathes, that if they be woꝛne, he may (shewing the peeces of the olde) haue newe prepared for him, and if any thing in his charge shall be found wanting or lost through his negligence, let his wages aunswer it.

¶ Of the Vsher of the Hall.

THE Vsher of the Hall ought to be a man of discretion, iudgement, and valour, for his charge consisteth chiefly in his owne gouernment and discretion, he shall haue diligent care to the cleane and well keeping of the Hall, and to preserve that place from tumult noise and vnruines, he shall giue warning for the houres, of breakfast, dinner, and supper, he shall not suffer any yeoman wayter to be negligent, but commaund him to his attendaunce: he shall diligently regard what strangers or others, are to dine or sup in the Hall, and thereof giue warning to the Clarke of the Kitchin or Cooke to provide accordingly, himselfe censoring as nere as he can how many messe of meate will serue, he shall see it carried into the Hall, and handsomly placed on the board, he shall appoynt those that are to sit downe in their places, respecting the better sort, and giuing their due vnto the woꝛser: he shall not suffer Boyes to sit aboue men, nor Clownes before Gentlemen: hee shall for his Waiters worship not see any thing that is desent wanting in the Hall, neyther shall he suffer any thing to be superfluously spent therein. If any shall be vnruely, or excede the bounds of

of good manners at the table, the Usher of the Hall shall at his discretion first warne him thereof, and if it auaille not, he shall take him from the table. The Usher of the Hall shall appoynt the times for fire to be made in the Hall, and see it done by the feweler, or such other as he shall appoynt in due seasons, he shall call the Gentleman and Yeoman to the dresser, and make roome for them through the Hall, attending before them through the same, he shall appoynt such yeoman at night as shall carry by lincies into the Strangers lodgings, and see the same done with solemne reuerence: he shall commaund all such as are in the Hall to vale their heads whilst meate is in going thorough the same: he shall be much carefull what play hee suffers in the Hall, and who they be that play, and that there be no quarrelling, and that they leaue of in due times. In generall, shall see nothing in his office, rude, fluttish, or vncomly.

¶ Of the Yeoman of the Wardrop.

The Yeoman of the Wardrop is a place of great charge and trust, and therefore he ought to be chosen a man both wise and honest, he ought to be both a Taylour and an Upholster, for vnder his government shall be all manner of householdstuffe, as Hangings, Counterpoyns, Couerlids, Blankets, Featherbeds, Bolster, and Willowber, Steads, Leasters, Wallence, Curtaines, and Roddes, Chaires, Stooles of all sorts, Cubberds, Tables, Formes, Cushions, Warming-pans, Tongs, Fier-shouels, Andirons, Bellowes, and perfuming-pans, close Stoles, and Chamberpots: all these things he shall haue care to keepe whole, cleane, sweete, and in decency, both by ayzing, fuming, and scowzing: he shall see all the Strangers lodgings excellently sweetly kept, by ayzing, perfuming, and strewing: he shall not suffer beds to lye vnmade, nor any thing to be vnoorderly, when Strangers are in the house, he shall see their Chambers drest, their beds made, and all things comely: he shall see livery serued, & perfume the Chamber ere the Strangers come vp, he shall attend to see them in their Chamber, and

untill they be in bed to be nere vnto the doze, that if any things shall be wanting, he may supply and see it fulfilled: he shall be stirring in the morning early, and attende the Clarke of the Kitchin for breakfasts, he shall see them carried vp with Trenchers, Napkins, Salt, Spones, Wine, Ale, and Beere: When breakfast is done, and the strangers departed from their Chambers, he shall forthwith see the beds made againe, the Chamber freshly trimmed and perfumed, and the close stole and chamberpots carried downe to be sweetned and scowred: he shall see the livery Plate and Papery recaried, and deliuered to the officers from whence they were brought: There shall passe a bill indented betwixt him and the Steward, of all such parcels as shall be in his charge, and likewise betwixt him and Laundry-mayd, for all Sheetes, Pillowbeares, Cubberd cloathes, and Towels: And he shall alwayes be accountable once in thre moneths therfore, and if any thing shall through his carelesse negligence be found lost, spoiled, or vnrrecoverable, let this wages aunswere therfore.

¶ The Slaughter-man.

THE Slaughter-man is one that for the prouision of the house, shall kill all Beestes, Puttons, and Ucalcs, at such times as shall be requisite, hee shall keepe a diligent tally betwene himselfe and the Clarke of the Kitchin, of all such Cattell as he killeth, and deliver the same by euery weeke, making a due account of all hides, skinnes, tallow, sewet, and other offall of the meate, taking the certaine waight of such as is wayable, and accounting iustly for the other in grosse, and what so euer shall be purloyned or lost through his default, let his wages make aunswere for the same.

¶ The Cater.

NO office is more necessary in a house then a good Cater, and he ought to be a man well experienced in buying of all manner of Pullen, white meates, fish, and fowle, for all
extraor,

extraordinary charges passeth through his hand. Hee ought to be an honest man, else may he both deceaue the Steward and his Maister both: he must be a man painfull and of familiar acquaintance with his sale-men: he must watch the best houres in markets, and strue to buy euery thing at the best hand, and he shall euery night bring in his bills and his accounts to the Clarke of the Kitchin, causing them to be entered into his booke, that nothing may be fraudulently, or with deceite purloyned, but it shall be discovered, and the wages of the party caused to answer the same.

¶ The Clarke of the Kitchin.

THE Clarke of the Kitchin ought to be chosen in euery respect like the Steward, both for vertue, honesty, & good government, his office is the same that the Stewards is, for in his absence he is Steward, and hath to meddle and controule in all offices, belonging to household or house keeping: especially his charge belongeth vnto the Kitchin, and what is spent therein, he shall appoynt the dyet, and of his owne iudgement and discretion knowing the number of resident persons in the house, draw a proportion of victuals to serue as ordinary, and as eyther there come strangers or other private occasion encrease or make lesse the same: hee shall disburse all money for provision of victuals and spice, and for all matters of charge, as spice, silver vessell, and sweete meates, keepe them in his owne custody, and he and the Steward shall reckon with the Maister of the house himselfe, twice in the yeare, bringing in all their bookes both of receits and expences, and drawing them to an euennes, make euident proofe and show what his living will afford to spend, or in what point he exceedeth his abillity, and thereby amend it.

Chapter. 2.

Fitzherbarts generall instruction to all men how
to thriue.



What euer he be that hath a zealous opinion
to thriue, let me first perswade him to get
this present booke, and to reade it from the
beginning to the ending, whereby he may
perceau the Chapters and contents in the
same, and by reason of oft reading, he may
know what should be done all the seasons of the yeare, for I
well record a Gramarian Scholler, that as drops of water
pearce a stone not by his owne strength but by often fal-
ling, euen so a man shall be made wise, not by his owne
wit but by often reading. And so may any young Gentle-
man according to the season of the yeare, reade to his ser-
uants what Chapter he will, and also for all other manners
of profit containd in the same, the which is necessary for a
young husband that hath not the experience of husbandry,
nor any other thing containd in this present booke, to give
good remembrance or credite thereunto: for there is an
antient saying, & autenticall, of wondrous good authoritie.
That the practise or knowledge of a husbandman well pro-
ued, is better then the Science of Philosophy vnerperi-
mented: for there is nothing touching husbandry and other
profits containd in this extant booke, but I haue had the ex-
perience thereof, and sene the triall of the same. And ouer
and besides this booke, I will desire the thirst-expecting
man to rise early in the morning, according to the old say-
ing, To rise early maketh a man holy, healthy, and wealthy,
and to goe about his Closes, Pastures, fields, and princi-
pally about by the hedges, and to haue in his purse a payre
of tables, & when he seeth any thing that would be amended,
to write the same in his tables: as if hee finde any Horses,
Mares, Beasts, Sheepe, Swine, or Calse in the Pastures,
such Cattell not being his owne, or peradventure though
they

they be his owne, yet he would not haue them together, or to finde a gappe or a breach in his hedge, or any water standing in his pastures vpon his grasse: whereby he may take double hurt, both for the losse of grasse, and rotting of his Sheepe and Calues, and also of standing water in his Cozne, as at the Lands end or sides. And howe hee would haue his land plowed, manured, stirred or sowne, and his Cozne weeded and thorne, or els his Cattle shifted from one pasture to another: and to looke what ditching, quick-setting, or plashing is necessary to bee had: and to ouersce his Sheepeheard how he handleth or ordereth his Sheepe, and his seruants how they plow and doe his woorkes, or if any gate be broken downe, or want any stauces, or goe not lightly to open and shut, or that it doe not tale, or that the windes doe not blow it open, with many moze necessarie things which are to bee looked vpon. For a man alwayes wandring or going about, somewhat findeth or seeth that is amisse, and would be amended, and as soone as he spieth any such faults, then let him take out his Tables and write downe the same, and when he cometh home to dinner or supper at night, then let him call his Bailie or chiefe Seruant, and shew him the defaults, that they may be shortly amended, and when they are made perfect, then let hym blot them out of his Tables.

Thys I vsed to doe tenne or twelue yeres and moze, and this let him that is enamoured of thrift vse daily to woe her withall, and in short space hee shall see many disorderly things orderly transformed: for daily things mending increaseth. And if the thrift-coueting person cannot write, then let him nicke the defaults vpon a sticke, & shewe them to his Bailie, as I said before. Also let him that will prosper, haue a watchfull care both early and late, at all times, what manner of people resort and come to his house, and the cause of their conning: principally, if they bring with them Pitchers or Cannis, or Tankerds, bottles, bagges, Wallets, or bushell poakes: for if seruants be vntrue, they may doe infinite damage, and themselues little aduantage.

¶

Where

Fitzberbarts fourth Booke

Wherfoze they would be well attended vnto, for he which hath two true seruants, a man seruant and a woman seruant, hath a great treasure: for a true Seruaunt will doe iustly himselfe, and if he see his fellowes do amisse, he will not onely rephend them, but as farre as in him lyeth see a speedy amendement, or else giue notice vnto his Maister, which if hee do not, hee is not a iust and true Seruaunt. These notes who so diligently followeth, and obserueth, he shall vndoubtedly prosper well in his proceedings, and gette such honest gaine as his hart desireth.

Chapter. 3.

* An excellent rude Lesson in rude ryme for an vnder Seruingman to say, euery time when he taketh horse, for his remembrance: not to forget any implement behinde him.



Prise, dagger, cloake, nightcap, keircheffe,
shooinghorne, budget, and shoone,
Speare, male, hooe, halter, saddlecloth, spurres,
hatte, and thy horse-combe:
Bowe, arrowes, sword, buckler, horne, leishie,
Gloues, string, and thy brafer:
Penne, paper, incke, parchment, redde waxe, punisse,
and bookes doe thou remember.
Penknife, combe, thymble, needle, thred, and poynt,
least that by chaunce thy garth breake:
Bodkin, knyfe, rubber, giue thy horse meate,
See he be shodde well, make merry, sing if thou can,
And take heede to thy needments, that thou loose none.

Chapter,

Chapter. 4.

A prologue vnto Wiues huswifrie.

NOW thou excellent and praise-worthy Husbandman, which hast done thy best, and diligence that belongeth to thy paine-pleasing estate, both in getting & leuying for thy selfe, thy wife, children, and seruants, know yet there are other things to be done, which must of necessitie be done, or els thou shalt bee vndoone: for there is an olde prooue-made true saying, That sildome doth the husband thriue, without leaue of his wife: so that by this saying it should seeme, that there be many excellent accomplements and labours, which are most conuenient for the wife to do, and although I haue not experience in all what belongs vnto them, so exactly as I haue of husbandry, yet a little will I speake what belongs vnto them, although I tell them not expressly how in euery kinde they should do, and exercise their required labours.

But yet ere I beginne to shew the Wife what woorkes shee shall do, I will first teach her a lesson of Salomon, as I did to her husband a lesson of a Philosopher, and that is, to instruct her that she should not be idle at any time, where he sayth: *Ociosus non gaudebit cum electis in coelo, sed lugebit cum reprobis in inferno*, which is, The idle person shall not haue pleasure with the chosen in heauen, but shall sorrow with the reprobate and forsaken in hell. And Saint Ierome sayth: *Semper boni operi aliquid facito, vt te diabolus inueniat occupatum, quia sicut in aqua stante generantur vermes, sic in homine ocioso generantur malas cogitationes*. That is to say, alwayes be doing some good woork, that the great tempter may finde thee labouring, for as in standing waters are ingendered wormes, right so in an idle body are ingendered idle thoughts: heere may euery eye see, that idleness is the mother abortiue of damnation, and of good woorks, and labour commeth saluation. Nowe vnto thine

owne censure I leaue the choyce, to take which way thou wilt, wherein is great diuersitie, and he is unhappy or accursed being eyther man or woman, vnto whom God hath giuen wit and reason, and putteth him choyce, and yet chooseth the worse part. And now you wiues beleeue me for a sooth, this little worke of mine shall shew you such industrious payne, as at no time if your wills neglect not, shal you neede to be idle at any season of the yere.

Chapter. 5.

¶ Of Poultry and Fowle: and first of the choyse of your Cocks.



Let her which intendeth to practise in the gaine of keeping Poultry, endeavour to gette Cocks of such colour and courage for her Hennes as may most auaille for her profit: and first you must note, that they are the best which are of a dunne, redde, yelow, or blacke colour, the white are nothing so good as any of these: let the likewise be very bigge, and largely breasted, theyr tallons strong, sharpe, and euen, carrying theyr heads straight vp, theyr Commes must be ruddy and hie, their eyes blacke and quicke of sight, theyr bills very sharpe and crooked, theyr eares bigge and whitish, their wattels of an orient colour, hauing vnder them as it were a kinde of grayish beard: the feathers of his neck oft to be of diuers coloures, either pale, golden, or a glistering greene, which must hang shagging from his necke to his shoulders: his wings must be thicke sette with feathers, and very large, theyr tayles doubled and flagging, theyr rumpes and thyes full of feathers, their leggs strong, well armed with strong & deadly spurres.

Their disposition would be gentle, quicke, and linelie, and especially good treaders: they must also be good wakers in

In the night, giuing warning by their crowing howe neere the breake of day approacheth. He must not on the other side be a coward, for he must sometimes stand courageously stoute in defence of his Henne and her Chickens, and bee ready to beate away a Snake, or any other such hurtfull vermine. But if you perceiue him to be quarrellous, and often fighting with his fellowes, as enuious that any should tread the Hennes but himselfe, you shal easily pꝛeuent him from such disorder by Shackling him with a shoe sole or some other such like peece of leather. Thus hauing made choise of your Cocke in all poynts as neere as you can according as I haue sayde, let him be allowed sixe or seauen Hennes to accompany him, and not aboue.

Chapter. 6.

¶ How to choose the best Hennes for broode.



If you desire to make choise of the best Hennes for broode, you must in all poynts haue them of the same colours which I haue already shewed in the choise of your Cocks, although they neede not bee eyther so hie, or big of body. They must be large breasted and bigge headed, hauing a straight redde double combe, great white eares, and her tallons even. The best kinde are such as haue fine clawes, so that they be without spurres: for such as haue spurres will yeld ye small profit, by reason that with theyr spurres when they sit they breake theyr egges. The little Bullets and Hennes, though they be smally accounted of amongst many, yet pꝛoue they often very profitable, and lay many Egges. You must in any wise looke that those Hennes which you intend to keepe for broode were not fatte, for when they once become fat, they will quickly after pꝛoue lesse profitable in theyr laying.

Chapter. 7.

What number of Egges you should sette vnder
your Henne.



Concerning the number of Egges that your Henne shoulde sitte vppon, it is requisite that they shoulde bee odde, and not alwaies alike, in the Winter time, as in January and February, the number must be sixtene, and no more; and toward the Spring time, as in March or Aprill, let your number be nineteene, and no lesse: which number you shall continue all the Summer time, vntill it be September, or October, after which time it is to very small purpose to bꝛede any longer: for by reason of the extreame coldnes of the weather, your Chickens will badlie prosper.

The best time of all the yere for a Hennes sitting, according to the opinion of some Writers, is about the midst of March, and so to continue till the midst of June, for after that time of the yere (say they) you shall neuer haue sayre broode. Besides, you must alwayes haue respect to set your Hennes when the Moone is increasing, and especially betweene her time of tenne daies old and fifteene: for that is the best time. And you must so dispose of the time, that your hatching may fall out in the increase of the Moone. Some hold opinion that Chickens will be hatched in nine dayes. Others, that it will be twentie, or one and twenty dayes. The egges of Peacocks and Geese, will be eyght and twentie, and sometimes thirtie dayes: but Duckes, in the same space that Hennes are, especially if they sitte night and day, allowing them onely the morning and euening for theyr time to feede, which times they must of necessity haue. If you desire to haue Cock-chickens, you must make choyse of such Egges as be longest and sharpest: and for Henne-chickens the roundest Egges are best. If you would vnderstand which Egges are good, and which are naught, you must put them

them in a boule of water, and such as are naught will swim aboue, but the good will sinck downe to the bottome. Or if you hold them against the light of a Candle and see through them, then you may be sure they are naught.

Chapter. 8.

¶ How to preferue Chickins from harme, in the time of theyr hatching.



If the time of your Hennes sitting bee in the heate of the Summer, you must sometimes sprinckle the Egges with a little water, and wet them, to the intent they become not addle through extream heat. And although the Henne doe many times turne her Egges in the nest herselfe, yet you must vse sometimes to take them vp softly in you hande and turne them for her when she is from the nest, for by reason of the warmth of your hand they will the sooner bee ready. And if you finde that she hath broken any of them with her feete, you must presently remoue them. And to preferue them from the hurt of thunder, which many times marreth the Egges, you must lay about them the leaues or branches of a Bay tree, or els some Bents or Grasse.

If you meane to make cleane their nests, you must warily take vp the Eggs, and put them in some little Dasser hauing hay in it, and speedily lay them in the cleane nest againe. Looke also, that neere vnto the place where your Henne sits, you sette water and meate, that shee may the moze willingly keepe her nest, and that by her quicke returne from her foode to her nest, her egges may bee kept from catching any cold. About the nineteenth day you must be carefull to looke whether the Chickins doe icbbe against the shels with their bills, and to harken if you heare them peepe: for it often times happeneth, that the shell is so hard, that without helpe the Chickin cannot come forth. Wherefore you must breake the shell with your handes, and put them

them to the Henne: and this you must not do aboue three dayes at the most, for the egges that after one and twentie daies make no noyse, haue nothing in them, and therefore you must cast them away. Upon the twentieth day, if you stirre the Egges, you shall heare the Chickin, and from that time beginne the feathers to come forth faster and faster. But you must forbear to take them away as soone as they bee hatcht, but rather suffer them to remaine one whole day with the Henne in the nest, without either meat or drinke, till such time as you perceiue them all hatcht. And the day after they are all come forth, you must put them all vnder a Hue, and perfume them with the smoake of Penniriell, or else let them hange a while ouer the smoke thereof in some bagge, for this will preserve them from the disease of the pip.

Afterward, let them bee put into a Coope with the Hen, and feede them in the beginning with Barly meale sodden in water, and sprinkled with a little Wine. You must not suffer them till they were somewhat bigge, to stray abroad at any time from the company of the Henne, but keep them alwaies about the Coope, & let their meate be brused Barly and Barly meale. And euery morning ere they goe abroad out of the Coope, you must feele whether there remaine any of the meate in their crops which they receiued the day before: if there doe, you must keepe them fasting till they haue digested it. Haue good respect also, that they be not breathed vpon by any Snake, Toade, or other venomous thing: but if you doubt any such thing to bee done, seeke speedilie to prevent the mischief, by burning amongst them Galbanum, or womans hayre, otherwise the infecting popson will destroy them all.

Haue respect also that they lie indifferent warme, and neither too hote, nor too cold. Pull away also the filthy feathers about their taile, least their passages bee stoppt by reason of their dunge hardning thereon: but if you perceiue it to be stoppt, open the passage againe softly with a small quill.

Chap-

Chapter. 9.

Of the sundry diseases in Powltry, and first of
the Pippe.

The most common disease pertaining unto Powltry, is the Pippe, which is a disease of the tongue, happening unto them especially about harvest time: it is a little white skinne which covereth the tip of the tongue, and will make it in manner as hard as a gristle: by reason of this disease the Henne loseth her taste both in eating and drinking, and infecteth all other Hennes that bee eyther in the house or place where shee feedeth. This disease proceedeth either of being long without drinking of cleane and fresh water in the house, or by drinking of foule & stinking water abroad. And to heale the same, you must take the Hen and pull away with your nayles the superfluitie which hardneth the end of her tongue, and then pouder the place with ashes, or bruse a little Carlike and lay it thereon.

Their diet must be Hearbgrace wrapt in butter, or Carlike mingled with meale or water, or else cloues of Carlike wette in warme Sallet Oyle, and put into theyr mouthes. Some for the cure hereof doe vse to walsh theyr mouthes in pisse, and keepe their bills so long close, till the salt and bitter tast of the vyne enforce them to cast at their nose the spring of the disease.

If so be the Pippe haue closed vp their eyes, & that they begin to forsake their meat, you must launch their cheekes with a sharpe knife, and thrust out the water that lieth vnder their eyes, and put into the wounde a little salt finelie beaten.

There is another disease called the Catarre or Rheume, which commeth of cold humors in the head of Pullen, making them to hange their wings, or their creasts or combs, this disease shutteth vp their eyes also, and maketh them blind: the remedie is to trauarse or ouerthwart theyr nose,

thzils with a feather put through both the holes, to open the fluxion of Rhume that is stopped. It is also requisite for preventing of this disease, to warme their water which they drinke in the winter: because this disease proceedeth of drinking frozen water, or lying in some colde and moist place. If their eyes happen to be sore, you may help them with the iuyce of Purcelane, and Romans milke, annointing it on the outside of them. If they were lousie, your best remedie is to wash them with a little wine or drinke where in Comine or Stauesacre hath bene sodden. If so be they haue eaten any Lupines, they will straight swell vnder the eyes, and vnlesse you open the place and gentlie take out the coze, it speedily killeth them.

Chapter. 10.

Of the choise of Powltry, either to keepe or to sell.

NOW as among all other Cattell in the countrie the best is to be kept and the worst to be either solde or kild, so in these kinde the like order is to be obserued. Therefore euery yeare about the fall of the lease, when they cease to breede, it is requisite that you lessen their number and put away the old ones. Such as are aboue thre yerres, and such as you perceiue to prooue vnfruitfull, or not good bringers vp of Chickins: but especially, those that vse to eate vp either their owne egges or their fellowes: or such as after the manner of Cockes vse to crow and treade, to the number of these also you shall adde all such as were hatched after the tenth of June, which verie sildome proue profitable: but the Cocke may be kept as long as you perceiue him able to tread.

Chapter.

Chapter. 11.

¶ Howe to fatte your Powltry.



If you meane to fatte Powltry, you must make choise of those that haue the skins of their necks very thicke, and as it were fattish. The place where you meane to fatte them, must be close, darke, and be-
rie warme, for else by they often stir-
ring, and by reason of the light, they will hardly become fatte. They must bee kept thus the space of five or sixe and twentie daies. They must euery one hang in his seuerall basket or Cage by himselfe, which must be made with two holes, the one befoze, for to put out his neck when hee feedeth, the other to boyde his dounge out at, and let those baskets haue in them eyther straw or hay, for the harder that they are stuffed, the sooner will the Powltrie were fatte.

The meate that you giue them during this time, must be Barley meale, mingled with water, and made vp in lit-
tle pellets, wherewith they will bee fatte in shorthe space, but let them not haue too much at once heereof when you first beginne to feede them, least they be not able to digest it, and in no wise giue them any more when you come to the againe, vntill you perceiue by feeling their cropes, that the old which they had bee fully digested. You must pull a-
way the feathers which growe vppon their heades, they wings, and their tayles, as well to pzenent the breeding of lice, as to auoyde the binding of their bodies. If you giue them for their soode, Barley meale sodden with Hony and water, or put to thre parts of water, one of Hony, and one of wine, and wette therein the crummies of wheaten Bready, and so cramme them with it, they will speedilie were fatte.

Chapter. 12.

¶ Howc to Make Capons.



The commonest order that wee vse to make Capons, is to cutte them betwixt the legges and so to take out their stones, solwing vp the wounde againe & annoynting the place with sweete butter, and then shutting them vp in a Coope for two dayes space not suffering them to drinke. Notwithstanding, some vse to gelde their Cockrets in the hinder part, which causeth that their stones fall out when they beginne to tread: this part if you after ward burne two or thre times, they will be Capons. And if they bee right Capons, their coames becommeth pale, and neuer will they after ward either crow or tread any more.

From the beginning of Haruest, and all the Winter time following, the offall of the Corne and the sheddings about the Warne doze will sufficiently fede your Powltry. But some vse to fed them with the kernels of Grapes, and where they haue neither the offall of Corne nor Grapes, there they must be fedde with Dates, Sperry, and such like.

Chapter. 13.

¶ Of the place and manner howe to keepe your Powltry.



Ye must note, that the most conuenient place for your Hennes to rest in, ought to be made in that part of your house which in the time of Winter lieth toward the rising of the Sunne, and neere adioyning to some Duen, Kitchin, or chimney, that the smoake thereof may often come amongst them, because they delight much therein. The front of your Henne-house must stande towardes the East, and let the inner roomes thereof bee well furnished with Lotts and Ladders, and diuers small windowes opening

ning Eastward, that they may in the morning flie out at their pleasure, and come in againe when they list at night. You must haue diligent care to the shutting in of your windows at night after you Hennes bee at roost, for feare of vermine getting in. It is requisite also y your Hen-house be well plaistred both within and without, so that no Weasels may come in. For to roost vpon you must make them sundry Perches which ought to be somewhat round, so that they be not too smooth for them to take holde by. Let these Perches reach from one side of the house to the other, standing in height from the ground two fote, and three or foure fote if you can conveniently one perch from another. Let theyr nests and lodgings, both for laying and brooding bee orderly placed: and against euery nest and roosting place, make steppes or place boordes for them to come by by, making them as rough as may be, that the Hennes may take hold when they flie vp to them, and not by theyr smoothnes be forced to flutter and hurt their Egges.

The Court wherein they goe in the day time, must alwaies be kept cleane from dunge and dirtinesse, hauing no water in it but onely in one place, and that must bee verie cleane for feare of breeding the pippe. To keepe their water cleane, you must haue a vessell of stone, or Troughes made of wood, covered in the toppe, in which must be made severall holes, so bigge as the head of the foule may easilie enter: for being in this sort covered, it will pzeuent the falling in of their owne dunge when they stande thereon to drinke. Theyr meate must be giuen them betimes in the morning, to keepe them from straying abroade, and a little befoze night, that they may come the timelier to their rest. You must haue about the walls of their house good store of dust, for they delight greatly to tumble therein. If you haue any in the Coope, let them be fedde three times a day, and vse the other to some ordinary call, that they may come to you at the hearing of your voyce.

Chapter. 14.

¶ Of Geese, and how to choose them.



Geese in their keeping require no great laboꝝ, but yeld with small cost good advantage, for beside the profit of their broode, you may both at the Spring time and fall of the lease, pull them and sell their feathers. Moreover, they are moze watchfull then Doggs, and giue warning diuers times in the night. In your choise of them, you must respect the sayest and whitest, the gray ones are not thought to be so good. They delight most to feede on such meate as is naturally moist and colde, therefore the best places to keepe them in, is Marishes, Fennes, Lakes, and Moorish Commons: for they are very hurtfull foule to Corne groundes, Medowes, and pastures. They wil bite whatsoever young spring they may by any meanes reach, and being once bitten by them, it will neuer prosper. Besides, their dounge is also very hurtfull for the ground where they goe, therefore they ought to be kept as I sayd before in fens, lakes, and moorish grounds. And they will not be well kept without good store of water and pasture.

They treade most commonly in the water while they swimme in the Riuer or fishponds. And they wil naturally shunne what foode soeuer is hurtfull for them to feed on. You must allow to euery Gander, not aboue foure Geese.

Chapter. 15.

¶ Of the place and order to keepe them for broode.



It is requisite that for their better safety, you make within the Court where you meane to keepe them, certaine seuerall pennes, where they may sitte and bꝛede euery Goose by her selfe. But if this seeme too troublesome, you may

may make one sufficient wide roome to serue them all. The places where they must lay, ought to bee kept cleane and dry, and made warme for them with strawe or such like stuffe, and fenced from vermine. They will lay thre times in the yeere, if they sitte not. They Egges are better to bee sette vnder a Henne then vnder themselves, and sooner they will prosper. They must neuer be suffered to lay out of the nest which is made for them, but so soone as you perceiue they seeke it, you must grope them, & if they bee with egges, vse to shutte them vp once or twice where you would haue them sitte, and they will alwaies after, goe thether of themselves. After the last laying, you shall suffer them to sitte, and marke euery ones egges with a seuerall marke, that they may be sette vnder their owne Goose, for they will seldome hatch any strange egges, vnlesse their owne bee also vnder them. You must neuer set vnder her fewer then seauen, nor neuer aboue fiftene. You must vse in the time of brooding, to lay vnder your egges the rootes of Pettles, to the end the Gosling may escape stinging of Pettles, which otherwise many times killeth them.

If the wether be cold, it will be thirtie dayes befoze the Egges be hatcht, but if it be warme, they will be hatcht in lesse time. It will not be amisse if while they sitte, you vse to sette Barly or Mault steeped in water fast by them, that the Goose be not forced for want of foode to bee at any time absent from her egges. When your Goslings are all come forth, you must notwithstanding keepe them ten or twelue day still in the nest with the Goose. And afterwarde when the wether is faire, you may suffer them to goe abroad, taking good haede that they be not stunge with Pettles, neither must you let them goe forth a hungard, for if you doe, they will so fuggle and pull at the tough wades to fill theyr bellies, that many times throughe the suddaine & stubburne starting backe of the wade, the Gosling breaketh his neck. You must likewise haue regard, that diuers broodes doe not goe together neither be shut vp together, for they wil soone hurt one another.

Chapter. 16.

¶ Howe to fatte Geese.



Ye must if you will followe the common order of fatting of Geese, shutte them vp in a close and darke place, & sette before them Barley, or Barch Wheat, and giue them water with a littls sand or grauell in their Troughes: and this order being obserued, they will be fatte in foureteene dayes. Another way to fat Geese, is thus, let her be set in a darke place vpon a blocke of wood, pind in on both sides with bozds, and so kept with some small sticks crosse her backe that shee may no wayes stirre, then let her haue for her meate, ground Salt mingled with bzanne and water, standing continually with her drinke before her, and let her be so set that her dunge may fall from her and not rest vpon the blocke: in thys sort will shee become very fatte in fifteene or sixtene dayes.

But the best way to fatte a Goose, is to hang her vp in a dark place after you haue wapped her round about the body in some linnen cloth, stopping her eares with pease or some other thing, that neither hearing nor seeing, shee bee not forced to struggle or cry, then must you giue her pellets of ground Salt, or Barley steeped in water thre times a day, setting by them water and grauell for their drinke: by this kinde of feeding I haue seene Geese exceeding fat. But if you be desirous to haue their liuer soft and tender, mingle dry figges with water, and after you haue well beaten the same, make pellets thereof and cramme them the space of twentie dayes. Note alwayes that for fatting, the youngest are the best, and will soonest bee fatte, and them of foure monthes old are the fittest.

Chapter. 17.

¶ Of the keeping of Duckes.

Knowe that in the keeping of Duckes and Teales, the like order is to bee observed which you obserue for Geese, saying that they delight moze in Marshes & Waters: and therefore you must needes haue some waters, Lakes, or Poles for them, wherein they may swimme when they list, and die at their own pleasure. It is also requisite that for this kinde of Foule you haue some spare court or back yard for the nonce where no Cattell vse, rounde about the which little roomes must be made for them, three or foure foote square, with prettie doores to shutte to them when they breede. Here adioynning you must haue some Pond, for they cannot prosper without they haue water to swimme when they list.

They delight greatly to lie amongst Reedes & Sedges, wherein they may hide themselves from rauonous byrdes. It is necessary also to haue nere vnto the place where they keepe, some good Pasture or Meadow ground, and that you sette about the Ponds such hearbes as they most delight to feede on, namely, Fenegræke, Endiue, Lettice, and such other. You must also giue them Dates, Barley, and other Coyne in water. The best fode they loue is Acoynes, and they are soonest fatted there with. When the Waters bee frozen in Winter, you must ply them with the moze meat. They will delight to make their nests in some secret place, but thereof you must preuent them, and make their nests eyther in their owne lodging or abroad, which must be wel couered ouer with weedes, hauing some little gutter running thereunto, into which you may enery day poure their water and their meate. Their feede must be Dates, Barley, Pease, Millet, and Sperry, if you haue any store. They lay great store of egges, and their egges like as the Egges of Geese, are kept safe either in wheate, branne, or ashes.

p.

They

They bꝛede about March and Aprill: and therefore where you keepe them, you must scatter sticks & strawes for them to make their nests withall. Their egges ought alwayes to be hatched by themselves. And if you haue Kiuers and Bondes neere you, it will be the best way for you after they be hatcht to let the Dam bzing them vp, for they will prosper very well with her in such places, and be no charge at all to you in their keeping. But you must, though they bee abzoade in the day time, haue them alwaies to come home at night, for feare of losing them and making them wilde. You must likewise be careful in the time of their hatching, that their egges bee not eaten by Wyres, or spoyled with Crows, whilst the Damme is seeking abzoade for meate. And after that they be hatcht, that none of the young ones be carried away by Kites or Buzzards.

Chapter. 18.

Of Peacocks.



Peacocks are a kinde of foule moze kept for pleasure then for profit, and mæter for a noble mans house then any other: notwithstanding, sith diuers other in the Country vse at this present to keepe them, I will not be vnmindfull to speake some-what for their better instruction. To this Bird is ascribed both vnderstanding and gloꝝy: for being praysed, he will presently sette vp his taile, cheefelie against the sunne, to the intent you may the better beholde the beautie thereof. But at the fall of the leafe, when his taile falleth, he will mourne, and hide himselfe in corners till his taile be come againe as it was. Their flesh is verie delicate and daintie, and will be kept long without corꝛup-ting: their Egges also are a very pleasant dish of meate. They are also a spightfull kinde of foule, and will deuoure their owne dunge in their anger, rather then any man should enioy benefite by him.

They

They will for the most part wander abroad as Hennes and Chickins doe and gette their owne linings. They will live sometimes till they be thre or foure and twenty yeeres old: and they will beginne to breede when they are thre yeeres old.

Chapter. 19.

¶ Of the manner of their keeping for broode.



His kinde of foule will laye thre times in the yere, and hatch in thirtie dayes, as the Goose doth. If his egges bee taken and sette vnder a Henne, you must haue regarde that they be newe layd, and that in the beginning of the Moone the Henne be sette vpon nine egges, five of the Behennes egges, and foure of her owne. And after she hath sette tenne dayes, you must take away her owne Eggs, and put vnder her foure other fresh Henne egges. They must be often turned and marked which side should lye vppward every time you stirre them. If your Hens be small, you must take the fewer number of Behens egges, namely thre Behennes egges, and five Henne egges.

When they bee hatched, you must as you doe with the Hen, let them alone: the first day afterwards bring them out, and put them with the Damme in a penne, and feede them at the first with Barley flower sprinkled with water, or papper made of any other Cozne, and cooled. After a fewe dayes be past, you may giue them chopped Leekes and Curdes, or else some fresh Cheese after the Whey is well wyung out. When they be about a month olde, you may let them goe abroad with the Henne into the fildes, so that the Henne herselfe be tyed with a large line for going too farre. Being once fyre monthes old, they may be fedde with Barlie and bread: and shortly after you may let them rouse in the house with the other Peacocks, but they must haue perches to sitte on, and not sitte on the ground for taking cold.

It is not good that you should let sundry Hennes of this kinde and their Chickins to feede together: for it is the nature of the Henne when she seeth any other Chickins bigger then her owne, to leaue her owne and cleane forsake to bring them vp. One Cocke is sufficient for five Hennes, and will through his often desire to treade, many times breake the egges that the Henne sitteth on: therefore you must prouide that she may sitte in some secrete place where hee may not finde her. They will many times likewise beat their Chickens, thinking them to be none of their own but till they perceiue them crested vpon the head.

Towards March, when the wether wareth somewhat warme, they will beginne to tread, and therefore they are then to be fed with such kinde of foode as may best increase their lust, as namely with toasted Beanes, which must be giuen them warme once or twice every five dayes in the morning, befoze they feede on any thing else. You must alwaies keepe your Hennes so, that they may lay onely in the house, and haue some soft strawe lying continually vnder their perch for breaking their egges: for they will many times lay as they sitte vpon the perch. They are for the most part troubled with the pippe, and subiect to the like or other diseases that Cocks and Hennes haue, whereof I haue spoken befoze. But their greatest danger is when they coames beginne to come first out: for then they are mightily pained.

If you perceiue that there be any quarrellous or trouble some Cockes among them, you must scuer them and keepe them with the oldest sort, for else they will alwayes beate those that be young and weake, as enuious that any other should tread the Hens but themselves. You must likewise to grope these kinde of Hennes as you doe other when you thinke they are with egge, that their Egges may not be lost.

Chapter. 20.

Of Ginny or Turkie-cocks.



In many places this kind of soule is very highly esteemed of, both for his rarenesse and greatnes of body, being nothing inferiour in daintines and goodnes of meat to the Goose or Pheben, but rather farre excelling them both. They haue theyr feathers of diuers colours, as white and blacke, sometimes blew and blacke, or pied. Their feete are like vnto the Peacocks, hauing their taile shorte, but spread and bozne vp after the manner of the Peacocke, especially when they tread. The heads and the neckes of them are naked without feathers, covered onely with a wrinckled skinne, which hanging over their billes, they either draw vp or let downe at their pleasure. The Cocke hath the greater wattles vnder his chinne, and vppon his breast a tuft of haire. The colour of that wrinckled skinne about his head hee changeth from time to time as himselfe pleaseth, sometime into white, sometimes into redde, sometimes into blew, sometimes into yelloiw, or what other colour els hee list: which thing maketh him seeme wonderfull strange to them that behold it.

Chapter. 21.

Of the manner howe to keepe them.



It is to be vnderstood that the manner of keeping of this bird and the Peacock are almost all one, saving that this Wyde being more tender of body, can worse away with colde and wette. They are wonderfully giuen to breeding, wherfore euery Cock may haue five or sixe Vens to accompany him. They begin to breede sometimes when they are but one yeere old, and neuer faile at two at the fur-

best : and will beginne to lay about the ende of Februarie. In hote Countries they will lay many egges, if they bee continually taken frō them, but if you neglect to take them away, they will sitte at the first laying : for they are so desirous to sitte, that if you take away all their egges, they will sitte vpon the bare nest, or vpon any thing els that they finde therein. To remedy this, you may thrust a feather through their nose, or else wette their bills in cold water. You must obserue the same order with their Egges, as I tolde you befoze of the Peacocks, for they will hatch at the same time that the Peacocks dooth. You must vse likewise to marke their egges on one side, and turne them often, sprinkling them sometimes with faire water. And take good heede that the Cocke come not at them, for hee will bzeake them.

Their Chickins being hatched vnder a Henne, may be kept with the Henne chickens, or els with their own Hen, for they will grow very fast, and quickly prosper. Their foode may be such as you giue vnto the Peacocks, or other Poultry : for they will eate any thing. They delight in grasse, grauell, Sand and wades. You must alwayes in the Winter, keepe them in the warmest and dryest places about your house : for they can neither endure colde nor wet. Their greatest diseases is the Pip and the Squecke, which are to be holpen as you helpe Hennes. The Perches that are made for them to sitte vpon, must not bee aboue eyght foote hie from the ground, for this foule being big of bodie, is not able to flie any great height : and therefore they are to be holpen as I tolde you befoze, with steppes or Ladders to get vp by. I haue knowne in some places where they haue vse to geld the Cocke Chickins of this kinde of Fowle, and serue them in to the table at great feasts in manner of Capons for their daintines.

Chapter.

Chapter. 22.

Of Pidgions.



Pidgions are for the most part fedde and maintained with little cost, for they commonly feede themselves all the yeere long abroad with such foode as they can finde, except it be in the Winter tyme when the ground is covered ouer with snow. There are two sorts of them, one wilde kinde, which are brought bp in Douehouses, and are of colour either white, speckled, blewish, or dunne: howbeit the white are the worst to bee kept, because they are the fairest maske in the eyes of any deuouring foule. The second sort is more familiar and tame, and somewhat bigger of body then the wilde ones, hauing rough feet, they are of colour speckled, and sometimes dunne, sometimes yellowish, but most commonly white. This last kinde may be kept in Citties or townes, but the other will not be restrained of their libertie. And this kinde are termed month Pidgions, because they breede euery month, except it be in the dead tyme of Winter. Both these kindes are very profitable to be kept, for they wil breed at the least eight times in the yeere. And though Hennes be more fruitfull in laying of Egges, yet Pidgions are more profitable in breeding of young: and therefore it is your best way to make choyse of the greatest and fairest for broode.

Chapter. 23.

Of their manner of keeping.



It greatly behooueth him that will beginne a Douehouse, not to begin with the young and little ones, but with those that bee good breeders: and to buy so many Cocks as hee dooth Hennes, and to keepe them as nere as he can, matched.

matched together of one nest : for if they be so matched, they will breede a great deale better. They bring forth commonly a Cocke and a Henne together. In March they beginne to breede, and somewhat before if the wether happen to be warme. They are so fruitfull that they will conceiue, lay, sitte, & bring vp their young in the space of five weekes. They lay most commonly three Egges, the first of them cometh to be a Cocke, the second to be a Henne, but the third neuer cometh to any good. Both the male and female will sitte on the Egges till they be hatcht : the Cocke in the day time, and the Henne in the night. They lay after five treadings, and will fully hatch in three weekes. When the wether is very warme, they will sometimes bring forth three paire in two monthes. For then they hatch vpon the nineteenth day, and presently conceiue againe : and therefore you shall often finde among the young Pidgeons, some Egges ready to be hatcht, and some young ones ready to flye.

If there be no Cocks, the Hennes will treade one another, but their Egges neuer come to any good, but are full of winde. The young ones most commonly will breede when they be but five monthes old, and therefore you must suffer them that be hatcht in March to flye abroad to help to increase the breede, for they will also breede in Iulie or August at the furthest. And the best for broode among all fowles what soeuer are those that bee hatcht in March. Those that you meane to sell or kill in the house, are best to be dyatone from among the rest at the latter ende of the yere, when they are worst able to helpe themselves.

Your Dovehouses or places for Pidgeons to rest in, are to bee made after diuers manners, for the same Pidgeons which you meane to keepe in the house must haue certaine hollowe roomes & celles made for them in the highest part of your house lying toward the South, answerable in all poynts as I haue shewed you for Putter. But if the place will not serue you conveniently to make such, then may you driue certaine wooden pinnes into the wall, and lay
vpon

vpon them long boardes about a foote and a halfe broad;
 hauing partitions made for the nonce betwene euery hole,
 that their nests may be seueral, and prettie ledges likewise
 before euery hole, that the Pidgeons may walke vpp and
 downe in the sunne. But the Houses for the wilde ones,
 must be made after another maner because they are a farre
 greater number, namely thus. You must haue made neere
 adioyning to your house a high loft like a Towrie, very wel
 boarded vnderneath, and strongly seled ouer head, hauing
 foure windowes made opposite to the foure quarters of the
 Heauen, which windowes must be verie strongly grated
 to keepe out vermine, and yet let light enough into the
 roome notwithstanding. All the walles within must bee
 fairely white-limed: for with this colour the Pidgeon is
 greatly delighted.

It must also be well pargetted and plaistred without, e
 specially about the windowes, so as no House, Welsell, or
 other vermaine may gette in. These windowes must bee so
 placed that they may let in the Sunne all the winter time,
 hauing a hole of sufficient widenes ouer against them, well
 netted and tunnelled, in such sort as the Pidgeons may ea
 sily passe in and out thereat, and yet not suffer any other
 hurtfull Byrde to enter: for the Pidgeon taketh great de
 light to lye now and then abroade: and when shee hath re
 created herselfe, she presently returneth to her nest againe,
 but being restrained of this libertie, she greatly mourneth.
 Round about the walls within you must haue little holes
 made, from the toppe of the house to the bottome, wherein
 they may breede. These holes ought to be made three hand
 fuls in length at the least, that they may the better stirre a
 bout in them.

It will be farre better and warmer for the Pidgeons, if
 you make your holes for them of Lime and lime, and not
 of bricke and stone as most doe. I haue knowne some that
 haue builded their Dove-houses vpon high pillars ouer the
 midst of some Pond or great water, both because they de
 light much in water, and also to keepe them the safer from

permine. They delight much in those places which are sprinkled with their owne dunge, and therefore you neede not be much carefull for cleansing the same. If you haue any occasion to goe into the house where they are, you must haue regarde to doe it about noone time when they are abroad a feeding, and knocke well before you come in for frightening of them. And looke well that they be not disquieted at any time with the noyse of gunnes, or shoutes of children about the house where they are, but especially when they sitte. They foode must be Tares, wilde Fetches, Pease, Millet, or Wheate: or for want hereof, you may giue them Sperie: but in the Winter time you must giue them Cockle or Rape seede.

When you giue them meate, you must throwe it close by the walls, where it is cleaneest from their dunge. It will cause them to loue the house well themselves, and allure others also to come thither, if you sprinkle the house sometimes with Commine before they goe to feeding, or perfume the same with Sage and Frankensence. Looke well that they bee not destroyed by Hawkes or Buzzards: for they are speciall enemies to the Pidgion: wherefore for to take and destroy them when you perceiue they are busie in seeking their pray, you must lay a Pidgion vpon the ground thrust through y^e body with a knife, the point thereof sticking vpward, and the haft put into the earth, which when the Buzzard forcibly falleth downe to strike and catch away the Pidgion, she smiteth herselfe vpon the point of the knife, and is killed: this haue I seene performed. Or you may likewise lay a Pidgion vpon the ground having three or foure Lime rods bending closely ouer her, and it will be a very good meanes to take them.

Some write, that if you take the young Castrels, and preserve them euery one in earthen vessels well plaistered ouer, and hang them in senerall corners of the Dove-house, it will make the Pidgions haue such loue to the house, that they will neuer forsake it: because the Castrell naturalitie loneth the Pidgion, and will fight in their defence against other

other Hawkes. They haue many other aduersaries besides Buzzards and Hawkes, especially when they breed; as Crows, Owles, and Daues: and though the Owle seeme so bigge that shee cannot be thought able to creepe in at a Pidgion hole, yet is it nothing but her feathers about her that so deceiueth, for her body is as small as the Pidgions is. They haue also Weesels and diuers other vermine that much anoyeth them, and spoyleth their Egges.

Chapter. 24.

¶ Howe to fatte Pidgions.



Those Pidgions that you meane to fatte, that you may sell them the deerer, or haue them to serue at your owne table, must be seuered from the rest when they be newly fethered, and fedde twice a day in the Winter tyme with chawed white bread: but if it be in the Sommer tyme, they must be fed therewith thrise a day. Such young ones as you finde hard pend befoze you come to fatte them, must be left still in the nest, onely plucking the feathers from their winges, and breaking their legs, that they may not remoue from their places: then must you giue the Dams good plentie of meate, that they may the better feede both themselues & their young. Some woulde rather haue you to tie their legges, for they thinke that if you breake them, the paine thereof will keepe them from being fatte: but I haue found the contrary: for when they are tied, they will continually strine and struggle to gette loose; and so neuer were fat by reason of their labour. But if you breake they legges, the paine thereof will cease in thre dayes at the furthest, and then will they lie quietly, and neuer offer to remoue from their places. Some vse onely to pinion them that they may not flie, letting their legges alone, but this way is the worst of all, for by this meanes being left in the nest, and continuing forth thinking to flie, they fall downe, and become a pray to vermine.

You must alwaies note beside, that in your chosing of olde Higlons to fatte, you must take them that are of a naughtie colour, unfruitfull breeders, and otherwise faultie, and these must be crammed as you vse to cramme Capons for the kitchen.

Chapter. xlv.

¶ Of Pheasants, and the manner howe to keepe them.



Pheasants are a kinde of byrdes that likewise benefite the keeper, and profit the Husbandman; and therefore they are not to be buspoken of. You must in your chouse of them to keepe, chesely respect them that are young and lustie, veyng not aboue one yere olde for the olde ones proue quickly unfruitfull. They breede but once a yere, and then they lay to the number of twentie or one & twenty Egges ere they leaue laying, beginning betwene March and April. Their egges will prosper best vnder a Henne. If you take them to sette vnder a Henne, you must set vnder her fiftene egges, obseruing the time of the Hennes increasing, and the like number of dayes that I haue before shewed you for the Henne.

Either the nine and twentie or thirtie day they will be full hatcht: then must you for the time of fiftene dayes following, fode them onely with Barley floure verie tender lie sodde, which you must sprinkle with a little wine after it is cold before you giue it them. Afterward you may giue them Wheate, Grasshoppers, Ants eggs, or such like fode. They must in no wise come vnder any water for catching the pippe. One Cocke will sette twise or thre Hennes. In thirtie daies they will be fatted, during which time you must giue them either Wheate floure or Barley floure made vp in little pellets, these pellets must also be sprinkled with oyle and thrust downe their throats, taking heede that you put none vnder their tongue, for if you do, it kills

leth

leth them. Besides, you must neuer giue them fresh meate till you perceiue that the olde be digested. If you perceiue that they haue gotten the Wippe, you must rubbe their bills with Carlike stamped together with Tarre, and it will speedily helpe them.

Chapter. 26.

¶ Of Turtles and Partriges.



Turtles and Partriges as many affirme, will neuer lay nor bring forth young in the house, and therfore they are taken wilde when they are young, and fedde in little darke roomes like Hidgion holes. You shall very sildome make them fatts in the Winter time, though you ply them neuer so well: but if you giue them Wheate or other Corne for their foode, they will quickly in the Summer time were fatts of themselves.

Chapter. 27.

¶ Of Swannes.



Itth I haue spoken so much of those kinde of byrds and foule, which may with a little paines taking, through a good huswifes diligence proue verie profitable to a country Husbandman, I will also a little digresse, and speake some what of the profit of Swannes, befoze I come to my rule of instruction, which teacheth a careful huswife howe to behaue herselfe towards her husband, and which way she may spare superfluous expences in housekeeping.

Manie do account the Swannes also for a very fruitefull kinde of foule. They are altogether bredde and kept in Riuers, Lakes, & large Fishponds, without any charge

at all to the owners of them. They doo great good in the Lakes and Rivers where they swimme, by plucking vp the wædes and other annoyances that grow therein. They are greatly to be esteemed both for the excellencie of theyr downe, and daintines of their flesh. They be kept almost in the same manner that Geese are, but they will sitte longer: for they will sitte a whole month, and neuer bring forth aboue eyght young ones at a time: and many times but five or sixe. They alwayes make their nest themselves about the bankes of the River where they swim, of Sedges, wædes, & such like stufte, and carry their young ones into the River with them so soone as they bee hatcht. But if the Rivers be frozen in the winter time, they must be fed at home at your house. They will when they ware olde declare the time of their own death to be nere approaching, by a sweete and lamentable note which they then sing.

Thus much concerning mine owne experience in byrds and foules, and nowe will I returne againe to my former discourse of household huswifrie.

Chapter. 28.

¶ What things the wife is bound of right to doe.

Amonge all things next after God, the Wife is chiefly bound to loue her husband, aboue either Father or mother, or any other creature els in the world whatsoever. For the greatest of all, euen Christ himselfe hath taught vs, that man should leaue Father and Mother, and betake him to his wife onelie, and so likewise the wife to her husband: for they two are by the holy estate of matrimonie, made one flesh, one body, one bloode, & two soules. Therefore their harts, their mindes, their cogitations, and good endeouours one for anothers benefite and commodity, should be alwayes one, neuer to seuer and change during the time that God shall graunt them leaue to liue together in this life, by any mans act or deede what soeuer. For Christ hath said

said in the same Gospell, That what God hath put together, no man should put in sunder. Wherefore it is convenient (I say) that they loue each other as effectually as loue can in the best sence comprehend: and this worke especiallie, a woman is bound both by law and nature to performe.

Chapter. 29.

¶ What labours a Wife should doe in generall.



First in the morning, when thou awakest and purpolest to rise, giue prayse to God for al his benefits past which he hath bestowed vpon thee, and when thou art typpie and readie, see that thy house bee cleane swept, and all things in the same placed in very comely and decent order: then milke thy kine, suckle thy Calues, and take vp thy chyl- dzen and make them ready. Provide also for their breakefast, thy husbonds, and thy seruants, and likewise for their dinner and supper that day. Mowne Cozne for the mill to bake, and salt to brew withall when neede is, measure the same when thou sendest it, and also when it cometh backe from thence, and looke well that thou haue thy measure, besides thy tole, or els the Miller either dealeth vn- truly with thee, or els thy Cozne is not dry as it should be. Make thy Butter and Chesse, and when thou mayst most conveniently, looke to the seruing of thy Swine, both morning and evening, and giue thy Bullen their meate in the morning.

When the time of yeere cometh, looke well to the laying of thy Hennes, Duckes, Geese, and other foule about thy house which thou keapest, and gather vpp the Eggs, and when they ware broodie, sette them in such secrete places as no Cattle, Swine, or other vermine may come at them to breake them. Thou must likewise vnder- stand,

stand, that all those that be whole footed soule, will sitte a moneth, and all clouen footed soule but thre weekes, except the Wehen, and such other great soules. And when they haue brought forth thy byrdes, so that they bee well kept from Rites, Crows, and other vermine. And in the beginning of March, or somewhat before, it is time for a wife to make her Garden, and to be carefull to get as manie good seedes, hearbes, and flowers, to sow and sette in the same as shee can, but especially such as are good for the pottle, or for to cate in Sallets, or other wise. And as oft as neede shal require it must be weeded, or els the weedes will ouergrow the hearbes.

In March also is fittest time to sow Flaxe and Hempe, but how the same should be sowne, weeded, pulled, repealed, waired, washen, dyed, beaten, braked, talwed, heckled, spunne, wounden, warped, and wouen, it is needlesse for me to rehearse, for I am perswaded that they are so wel experienced in the practise thereof, that I shoulde but wast time in telling it. Hereof may bee made sheetes, boorde-cloathes, hand-towels, sherts, smocks, napkins, and sundry other necessities, and therefore let thy Distaffe bee alwaies readie for a pastime, that it may keepe thee from idlenes: for though a woman cannot gette her lining onely with spynning on the Distaffe, yet it is necessarie that she vse it at conuenient times, for it will helpe to stoppe a gap in the house.

The boltes of Flaxe when they be repled off, must be ridled from the weedes, and made dry with the sunne, that you may the better gette out the seedes. Howbeit, one manner of Lynsaede called Locken saede will not open from the sunne, and therefore when they be dry, they must be soze beaten and broken, and then winnowed, and kept dry, till the next time of the yere come againe. Thy femall hempe must be culled from thy churle Hempe, for that beareth no seede: and thou must do by it as thou dost with thy Flaxe. The churle Hempe doth beare seede, therefore thou must beware that the byrdes do not cate it as it groweth. The
churle

churle Hempe, is not so good as the small Hempe, but yet it will do good seruice. It may fortune many times, that thou shalt haue so many things to do, that thou shalt not be-
rie well know where is best to beginne, then looke what it is that would bring greatest losse if it bee not done, and in what time it may be done, and beginne with that first. But if it will require long time to do that which would bring greatest losse, and that thou mightest do three or foure o-
ther things in the space thereof, then looke well if all those sette together, would counternaile the neglecting of the o-
ther, and which of these two choises would proue most pro-
fitable in the doing, that follow, and leane rather the other
vndoone.

It is conuenient for a Husbandman to haue sheepe of his owne for many causes before declared, and then may his wife haue part of the wooll, to make her husband her-
selfe, and her seruants some clothes, or at the least, shee may haue the locks of the sheepe, eyther to make clothes, Coverlets, or blanckets. But if shee haue no wooll of her owne, shee may take wooll of the Clothmakers to spynne, and by that meanes maintaine a conuenient living, and many times do other workes beside. It is the wifes office to winnow all manner of Corne, to make Salt, to washe, and wyng, to make Hay, sheers Corne, & in time of neede, to helpe her Husband in more grosser imployments, as to fill the dunge Cart, drie the plowe, to loade Hay, Corne, and such other.

Also, shee must goe or ride to the market, to sell Butter, Cheese, Egges, milke, Chickons, Capons, Hennes, pigs, Geese, and all manner of Corne: also, to buy all maner of necessary things belonging to a householde, and to make a true reckoning and account to her husband, both what shee hath receiued, and what she hath paid. But if the husband goe to market, as many times they do, hee must likewise show his wife what penny-worthis he made in those things which he carried, and what hee laide out in necessaries to bring home with him. Thus must each of them be account-

table to other : for if one of them should vse to deceine the other, he or she deceiueth themselves, and are neuer likelie to chalue, and therefore they must bee knyt in firme truth eyther to other.

I could peradventure shew the hus bands diuers points which their wiues deceiue them in, and in like maner how hus bands deceiue their wiues : but if I should do so, I am fully perswaded I shoulde replane those subtille popnts of deceit then euer any of them knewe before, and so by repro- uing ill, giue forth rudiments for sinne, and therefore I thinke it most conuenient to hold my peace, least I shoulde happen to doe as the knight of the Tower did, who had manie faire daughters, and of fatherly loue that hee ought to them, he made a booke vnto a good intent, that they might eschew and stie from vices, and follow vertues. In which booke he sheweth, that if they were wooed, mooued, or stirred by any man in such lasciuious sorte as is there mentioned, that they should withstand them.

But in this booke he layeth open so many waies howe a man should attaine to his purpose, to bring a woman to vice, (the which wayes were so naturall, and the meanes to come to their purpose were so subtille contriued, and craftilie shewed) that very hard it would bee for any woman to resist, or denie them their desires : and by the same booke hee made both the man and woman to knowe more wickednes, subtiltie, and craft, then euer they should haue knowne, had the booke bene obscured. The which booke hee himselfe entituled, The Knight of the Tower.

And thus I leaue the wiues to vse their offices at their owne discretion, onelie I wish them to be diligent & carefull in looking to their charge within dozes, for therein consisteth their dutie and commoditie, as well as their husbands cheefest lining lyeth without.

Chapter. 30.

¶ How to keepe measure in spending.

When thou happy husband, and happy huiſwife, (both happy in each others happineſſe) haue done your diligence, and endenour, according vnto the firſt article of the Philoſopher, which is this: Take heede to your carge, and alſo wel recoꝛdeſt the wiſedome of Salomon, that idlenes hath no part with the elect in heauen, but ſhall mourne eternallie without tyme with the reprobate in hell, then you muſt remember and keepe in minde, the ſecond article and ſaying of the ſame Philoſopher, which is this, Keepe and holde measure, according to which ſaying, I not forget two Latine verſes, much auailing to this purpoſe.

*Qui plus expendit, quam rerum copia tendit
Non admiretur, ſi paupertate grauetur.*

He that ſpendeth more then his goods will extend vnto, it is no maruaile if he be grieved with pouertie. And according to this ſaying S. Waule ſaith alſo: After thy facultie or thy gettings, make thine expences, leaſt thou ſpende in ſhort ſpace, that which ſhoulde maintaine thee a great while.

This Text toucheth euery man in generall, from the higheſt degree to the loweſt, wherefore it is very neceſſarie for euery man and woman to remember and take heede therevnto, and to obſerue, keepe and followe the ſame. With this alſo take heere an old Engliſh prowerbe, which albeit it be rude, yet is it verie ſignificant, and alludeth to matter of profit, which is: Eate within thy teathure.

Chapter.

table to other : for if one of them should vse to deceiue the other, he or she deceiueth themselves, and are neuer likelie to chalue, and therefore they must bee knyt in firme trueth eyther to other.

I could peraduenture shew the hus bands diuers points which their wiues deceiue them in, and in like maner how hus bands deceiue their wiues : but if I should do so, I am fully perswaded I shoulde replane more subtille poynts of deceit then euer any of them knewe before, and so by repro- uing ill, giue forth rudiments for sinne, and therefore I thinke it most conuenient to hold my peace, least I shoulde happen to doe as the knight of the Tower did, who had manie faire daughters, and of fatherly loue that hee ought to them, he made a booke vnto a good intent, that they might eschew and shie from vices, and follow vertues. In which booke he sheweth, that if they were wooed, mooued, or stirred by any man in such lasciuious sorte as is there mentio- ned, that they should withstand them.

But in this booke he layeth open so many waies howe a man should attaine to his purpose, to bring a woman to vice, (the which wayes were so naturall, and the meanes to come to their purpose were so subtillic contriued, and craftilie shewed) that very hard it would bee for any woman to resist, or denie them their desires : and by the same booke hee made both the man and woman to knowe more wickednes, subtiltie, and craft, then euer they should haue knowne, had the booke bene obscured. The which booke hee himselfe entituled, The knight of the Tower.

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Chapter

Chapter. 30.

¶ How to keepe measure in spending.

When thou happy husband, and happy hufwife,
(both happy in each others happinesse) haue
done your diligence, and endenour, according
vnto the first article of the Philosopher, which
is this: Take heede to your charge, and also wel
recozdest the wisdom of Salomon, that idlenes hath no
part with the elect in heauen, but shall mourne eternallie
without tyme with the reprobate in hell, then you must re-
member and keepe in minde, the second article and saying
of the same Philosopher, which is this, keepe and holde
measure, according to which saying, I not forget two La-
tine verses, much auailing to this purpose.

*Qui plus expendit, quam rerum copia tendit
Non admiretur, si paupertate grauetur.*

He that spendeth more then his goods will extend vnto,
it is no maruaile if he be grieved with pouertie. And ac-
cording to this saying S. Waule saith also: After thy facul-
tie or thy gettings, make thine expences, least thou spende
in short space, that which shoulde maintaine thee a great
while.

This Text toucheth every man in generall, from the
highest degree to the lowest, wherefore it is very necessarie
for every man and woman to remember and take heede
therevnto, and to obserue, keepe and followe the same.
With this also take heere an old English proverbe, which
albeit it be rude, yet is it verie significant, and alludeth to
matter of profit, which is: Eate within thy teathure.

Chapter.

Chapter. 31.

¶ Howe to eate within thy teathure.



Thus Husband or Huswife which intendeth to folow the saying of the Philosopher, which is to keepe measure, must spare at the brym, and not at the bottome. That is, understand in the beginning of the yere, selling of thy Corne, or spending in thy house untill the time that thou hast sowne againe thy winter and thy Lenten Corne, and then see what remaineth to serue thy house, and the overplus thou maist sell, and buy with the same money such other necessaries for thy vse as thou most needest. But if thou spend it in the beginning of the yere, and happen to want it in the end of the yere, then thou dost not eate within thy teathure, and at the last thou shalt be punished, as I will proue by crample, though grosse, yet passing familiar to the meanest wit.

Take thy horse, and teathure him vppon thine owne ground, shift him as oft as thou pleasest, and no man will say thou dost wrong: but make thy Horse too long a teathure, that when thou hast stakt him on thine own ground, hee may yet notwithstanding reach into thy neighbours ground also, then hast thou given him too much libertie, and that man which hath his grasse or Corne so eaten by thy Horse, will be grieved with thee, and will cause thee to be amerced in the Lords Court, or els to make him amendes, or both. And if thy Horse breake his teathure, and goe at large in euery mans Corne and grasse, then commeth the Wyndar, and taketh him, and impoundes him for his trespassse, and by that meanes he shall stand in pryson, without meate, untill the time that thou hast payde his raunsome to the Wyndar, and also make amends vnto thy neighbours, for so destroying of theyr Corne: Euen so, as long as thou eatest within thy teathure, that thou needest not to begge nor borrowe of thy neighbours, so long shalt thou increase,
and

and grow in riches, and every man will bee content with thee: but if thou make thy teathure so long, that thine owne portion will not serue thee, but that thou shalt either beg, borrow, or buy of other, that will not endure long, but thou shalt perforce fall into pouertie. And if thou breake thy teathure, and runne at large, not knowing other mens goods from thine owne, then shall the Wyndar, that is to say the Sherieffe, Baylie, & the lawes of the Nation arrest thee, and put thee into the pyrfold, which is the pryson, there to abide till the truth be knowne: and gracious were y stars of thy natiuitie if thou scape with thy life: therfore be warned by mee, and eate within thy teathure.

Chapter. 32.

A short lesson for the Husband.



One thing honest Husbandman I will advise thee to remember, and chiefelie in the Winter time when thou sittest by the fire, and hast supped, to consider in thy minde, whether the woorkes, which thou, thy wife, and thy seruants shall do, bee more aduantage to thee, then the fire, candle, meate, and drinke which they shall spend: and if it be more aduantage, then sit still, and if it be not, then goe to thy bedde and sleepe, and arise betimes and breake thy fast before day, that thou mayst bee all the short Winters day about thy busines.

Experience of mine owne, and conference with the wise hath taught me this soz truth, that early rising maketh a man whole and sound in bodie, quicke in wit and memory, and rich in substance. And thys may seemeth should be sufficient instruction for the Husbandman to keepe measure in his expences, and teach him howe to profite by his diligent labour in husbandry.

Chapter. 33.

A prologue of the three sayings of the
Phylosopher.



Thou profit attayning husband and huswife,
which hast done thy utmost diligence & care
about thy husbandry or huswifery, according
to the first saying of the Phylosopher: which
is, Take heede to thy charge. And also hast
well remembred and fulfilled the second saying of the same
man, Keepe measure. Now I doubt not but you be rich ac-
cording to the third saying: And thou shalt be rich. Thus
I hauing shewed you 3 sayings of the Phylosopher where-
by you haue gotten much worldly possessions, it shall like-
wise be very necessary to shew you how to gette heauenlie
possessions, for wanting that, the other profiteth nothing as
Christ sayth: What profiteth it a man, if hee shoulde winne
the whole world, and afterward loose his owne soule? And
though the Preacher ought thus to preach publicquely, yet
euery one of vs ought to teach and instruct one another pri-
uately: for there is great diuersity betweene predication
and doctrine.

Chapter. 34.

A diuersitie betweene predication and doctrine.



According to the saying of S. Ierome, there is
great diuersitie betweene preaching and doc-
trine: A preaching or sermon, is where a con-
uocation or gathering together of people is on
Holy daies or other dayes, as in Churches,
and other places, at times set & ordained for the same. And
it belongeth to them that be ordained thereunto, and haue
iurisdiction & authoritie, and to none other: but euery man
may lawfully informe and teach his brother, or any other
at euery time and place behoouefull, if it seeme expedient to
him,

him, for that is an almes deede, to which every man is bound in charynes of Christianitie to performe, according to the saying of S. Peter, As every man hath taken or received grace, so ought he to minister, and shew it forth to other. And Chrysostome affirmeth, A great merriſe a great reward shall he have in tyme to come, the which writeth, or causeth to bee written holy doctrine, to the intent that hee himselfe may see how to live in holinesse, and that others may have it also, that they may be edified and sanctified by the same. Againe, he sayth: Surely know then, that howe many soules be converted by thee, so many rewardes thou shalt have for other. And S. Gregorie saith, There is no sacrifice which pleaseth God, so much as the love of soules. Further hee sayth, Hee is greatest in favour with God, which draweth most men to the love of God.

Wherefore, in mine opinion, there can bee no better deede, then to informe and teach men how they may gette heavenly possessions, as well as I have shewed them how they may gette worldly riches. Then to my purpose, and to that poynt where I left. Now thou art rich.

Chapter. 35.

¶ What riches are.



It is now requisite to know what riches is. Wherefore in mine opinion, that is most woorthye to be called riches, which can never be taken from a man, either in this life, nor in the life to come. Then these worldly possessions which I have spoken of, are no riches, for why they are but flowers of this world, and that may be well considered of by Iob, the which was the richest man in worldly possessions, that lived in his dayes, and suddainely was the poorest man againe that could be living: notwithstanding, he toke it patiently, and was content, as appeareth by this saying:

The

as The Lord hath giuen it, and the Lord hath taken it away, as it pleaseth the Lord, so be it. Blessed bee the Name of the Lord. The which Iob may bee an example to euerie true Christian man, of his patience and good lining in tribulation, as appeareth by his storie. Saint Augustine also saith, He that is carefull to gather worldly wealth, and thinketh not vpon heauenly happinesse, shall want both in time to come. Also Saint Ambrose saith, They are not the goods of man which he cannot carry with him. And S. Bernard sayth: If they be yours, take them with you. Then is it to be vnderstood what goods a man must take with him, and that is, the good deedes and workes which thou dost heere in this temporall life. To which purpose speaketh Chrysostome, saying: Doe well, and worke religiously, that thou maist haue trust in God, and that thou dispaire not in thys world, according to that which the Prophet Dauid sayth: I haue beene young, & now am old, yet I neuer saw the righteous forsaken, nor his seede begging bread. And this in my conceite, haue I showed what the riches are which a man should chiefly desire to attaine vnto, without which no man can be wealthy.

Chapter 36.

¶ What the propertie of a rich man is.



In mine opinion, the propertie of a riche man is to be a purchaser, and if hee will purchase, I counsell him to seeke how he may purchase heauen: for S. Augustine sayth, The kingdome of heauen is to no man closed, but open to euery one that will seeke to enter in as hee shoulde doe. Therefore, this speech may encourage thee to make there thy purchase. And Salomon sayth, That ill men buy Hell, dearer then good men buy Heauen. And this (mee seemeth) may well be proued by a common example, as if I had a thousand sheepe to sell, and diuers men come to mee, and buy

buy euery man a hundred sheepe all of one price, to pay mee at diuers dayes, I am agreed, and graunt them their desires. Some of the men be good men, and keepe their promise and pay me at their daies, and some of them doe not pay mee. Wherefore I sue them at the Law, and by order of the Common lawe, I doe recouer my debt of them, and haue their bodies in prison for execution, til they haue made me satisfaction. Nowe these men that haue broken their promise, and payd not their debts, they buy their sheepe dearer then the good men did theirs: for they haue imprisonment of their bodies, and yet must they pay their debts neuerthelesse, or els lye and die in prison, so that their sheepe be dearer vnto them then the goods mens sheepe be, which keepe their promise. Right so, euery man cheapeneth heauen, and God hath sette it on a price, and graunted it to euery man, and giuen vnto them dayes of payment, the price is all one, and that is, to endeavour to keepe his commaundments as neere as they can possible, during their liues. Thus the good men yelding to Gods commaundments, and setting their sayth in our Sauour Christ, doe through him possesse heauen. The ill men breake their promise, and regard not his commaundments, and beleene not to be saued by Christ, and therefore are damned vnto hell. So the ill men, (as I sayd befoze) buy hell, dearer then the good men gette heauen.

Wherefore, it is better to forsake a little pleasure, or suffer a little payne in this worlde, then to abyde much greater, and an euerlasting punishment in the worlde to come. Nowe seeing thou perceitest that hell is dearer then Heauen, and perpetuall payne higher priced vnto thee then euerlasting pleasure: I aduise thee if thou wilt bee counted wise, leaue rather the false wealth of the worlde, and seeke aboute all things for the riches that are euerlasting.

Chapter. 37.

¶ What ioyes or pleasures are in heauen.

Saint Augustine saith, in heauen shall bee every thing that any mans inward and intellectuall soule or spirit can desire: there is euerliuing lyfe, health, plenty of ioy, honour, peace, and all manner of goodnesse: and what can a man desire more. Saint Baule also saith, The eye hath not seene, the eare hath not hearde, nor the hart of man hath thought of so great ioyes, as G O D hath prepared for them that loue him. Then ten times happy men are we which be Christians, which haue Christ to purchase vs this heauenly place. Nowe it is to bee knowne what thing pleaseth God most, that we may be careful to do the same effectually.

Chapter. 38.

¶ What things pleaseth God most.

According to the before mentioned text of S. Baule, Loue pleaseth God aboue all things, and that may be well approued by the saying of God himselfe, where he saith, Give mee thy hart, and that is sufficient for mee, for he that hath a mans hart, hath all other things. What is this mans hart: It is nothing els but very true loue, for there can be no true loue, but it cometh wholly and immediatly from thy hart. And hee that loueth God entirely with his hart, will be careful to keepe his Comandements. When it would be understode and knowne what be his commandements, that a man may seeke to keepe them.

Chapter. 39.

¶ What Gods commaundements are.



There be tenne commaundements of God, which were too long in this place to declare, and euery booke of Common prayer dooth containe them, but they bee concluded and comprehended in two, that is to say, Loue thy Lord God aboue all things, & thy neighbour as thy selfe. These be easie commaundements, and nature bindeth a man to fulfill, obserue, and keepe them, or els he is not a naturall man, remembryng what God hath done for vs. First hee hath made vs to the similitude and likenes of his owne Image, and hath giuen vs in this world diuers possessions: principally, he hath redeemed our soules from hell, by his owne most bitter death and passion which he suffered for vs. What loue and kindnes could hee show towards vs greater then this. And hee desireth nothing of vs againe, but onely loue for loue. What can hee desire lesse, and with what shame can wee denie him that little.

Chapter. 40.

¶ How a man should loue God, and please him.



Certainely, a man may loue God and please him sundry wayes, but the cheefest may to please him aboue all other, is to beleene stedfastly the Catholick fayth, without which no man can come to life ouerlasting. For according to the saying of Saint Paule, Without fayth it is vnpossible to please God. And Seneca sayth, There abideth no goodnes in him which hath lost his fayth, so that thou maist well perceine, thou canst not loue or please God, without a perfect fayth, grounded on the worthinesse of our Saviour Christ.

And furthermore, thou maist not presume to argue thy fayth by reason, for S. Gregorie sayth, Fayth hath no merite where mans reason proueth the same. Thys fayth is a principall token that thou louest God: also thy godlie lyfe and good woakes, is a signe that thou beleuest in God, and louest him. For S. Jerom sayth, Whose woake soeuer a man doth, his sonne and seruant he is called. And furthermore, S. Bernard sayth thus, the dedes and woakes of a man, are more euident pprofe then his woordes.

Chapter. 41.

¶ How a man should loue his neighbour.



Thou must loue thy neighbour as thy selfe: wherein thou shalt please Goddespeciallie. For if thou loue thy neighbour as thy selfe, it followeth by reason, that thou shouldest doe nothing vnto him, but such as thou wouldest should be done vnto thee: and that is, as thou wouldest not haue any hurt on thy body or goods done vnto thee, so likewise shouldest thou doe vnto thy neighbour. Also, if thou wouldest haue any goodnes done vnto thee, either in bodie or goods, so likewise shouldest thou doe vnto thy neighbour if it lie in thy power, according to the saying of S. Gregorie, Thou canst not loue God, without thou loue thy neighbour, nor thou canst not loue thy neighbour without thou loue God. Wherefore, thou must especially loue God, and secondarily loue thy neighbour.

Chapter. 42.

¶ Of prayer, whereby God is greatly pleased.



Prayer is an implozation, honour and laude to God, and an especial thing which pleaseth him much, and is the truest token that thou louest him, and hast a stedfast fayth in Christ. For David sayth by the mouth of God, Call vpon

vpon mee in the day of thy trouble, and I will heare & helpe thee, and thou shalt worship me, and I will be thy God. So that we must onely call vpon God, and vpon none other, either in heauen or earth. Also, our Saviour Christ sayth in his Gospell, Aske, and you shall haue, seeke, and you shall finde, knocke, and it shall be opened vnto you. Therefore we may be bold to come vnto our God, who hath so louingly called vs, and so liberally graunted vs all things necessarie both for our soules and bodies. To come therefore to common prayer we are bound, these things considered, for God also sayth: Where two or three be gathered together in my Name, I am in the midst amongst them. Thus ought wee to doe hauing conuenient time, to resort often to Common prayer, and when wee cannot so do, yet ought wee to pray also: so that in our labours and trauailes wee may prayse God and pray vnto him in like case: and he as graciously hath promised to heare vs. Therefore cease not in any case to pray vnto him continually.

Chapter. 43.

¶ What thing letteth prayer.



Here are two impediments which letteth and hindereth prayer so as it may not bee heard, of the first impediment speaketh Esay the Prophet, saying: Because your hands are full of blood, (that is, full of wrath and mischief) therefore the Lord will not heare you. Also Salomon saith, The Lord is farre from the wicked, but the prayers of the righteous hee graciously heareth. Also S. Bernard sayth, He which reiecteth Gods commaundements, hee deserueth not to haue his prayers heard.

The second impediment, sayth Athanasius is, if thou forgitte not the wrongs doone vnto thee, thou dost not pray for thy selfe, but thou dost cause Gods curse to fall vpon thee. Also, Dorotheus sayth, Like as a plaister or medicine cannot heale a wound, if there be any pricke sticking in the same, so

the prayer of a man profiteth him not as long as there is any enuie or hatred nourished in his breast. For S. Augustine sayth, If charitie bee wanting, all other things are voyde: wherefore, when thou prayest, repent and amende, and forgive them that offend thee, so shalt thou be heard.

Chapter. 44.

¶ Howe a man should pray.



YE must vnderstand, that there be diuers manners of praying, that is to say, some priuate, and some publique: Prayer publique must needs be done in the Church and congregation, by the Ministers of the same before the people. For it is said there for all in generall, and therefore the people ought to resort thether, and meete at common prayer, as well to heare the worde of God, which may instruct them to a godlie life, as also to craue at his hands all things necessary for them, and so to ioyne in prayer together for the same effect.

Priuate prayer ought to bee doone in secrete places for two respects, for prayer eleuateth and lifteth vp a mans minde to God, and the minde of a man is sooner and better lift vp when he is in a priuate place and separate from companie. Another cause is to auoide vaine glory, which might easily ensue or arise thereupon when it is done openly. And therefore sayth our Saviour Christ, When you pray, bee not as the hypocrites, which loue to stand in their Synagogues and corners of the high-ways to pray.

Also, some vse to pray with the lips and mouth, and not with the hart, of whom God himselfe speaketh by y mouth of Esay, saying: They honour mee with theyr mouth, but their hart is farre from me. Saint Gregory saith, What profiteth the labour of the mouth, where the hart is dumbe. And Isidore saith, His hart is farre from God, which in his prayer hath his minde occupied about worldly affayres. There be other which pray both with the mouth & hart,

of whom S. John speaketh, saying: They that pray truly, will worship the Father of heauen in spirit and truth. And Iudas sayth, When we pray truly, when we think of nothing els. Also Richardus de Hanapole sayth, Wee prayeth deuoutely, which hath not his hart wauering in worldlie busines, but alwayes doth eleuate and lift vp his minde to God in heauen. There bee other that pray with the hart onely. Mathew the first, Pray vnto thy Father in heauen. Iudas sayth, The seruent prayer is not with the lippes, but with the hart: therefore rather pray with the hart then with thy mouth.

Chapter. 45.

¶ A meane to abolish idle thoughts in prayer.



D auoyde a wandring minde in worldly offices when thou prayest, do thus, He that can reade, let him earnestly ponder that which hee readeth, weighing euery sentence diligently, so shall he finde a delight and sweetness therein: so that thereby hee shall be prouoked more earnestly to fall to prayer. Also he which cannot reade, let him when he is in his prayer treatably repeate it, and note euery worde which he speaketh, and also thinke in his mind of what great maiestie that King and Prince is, before and vnto whom he prayeth: Will remembzing, that he is in the preience of God, and that he heareth his words, and seeth his inward thoughts: this will make him more carefull to pray as he ought. It will also be a good meanes to auoyde idle thoughts in prayer, if two or three pray together, and more acceptable to God then if one pray alone. Wherefore let the Gouernour of the house call his family together, as well the young as the old, and one time in the day at least, or twise if they may conveniently, make theyr prayers all together.

If there be any in the company which can reade, let him take some godly booke of prayers, and reade certaine of them

them distinctly, and let them which stand by, say woꝛde foꝛ woꝛd after him, if it be a confession oꝛ a little pꝛayer. But if it bee the moꝛning oꝛ euening pꝛayer, let them say the confession and Loꝛdes pꝛayer together, and such other little pꝛayers which they can say by memoꝛy: and then let them giue diligent eare vnto him that readeth, and with one consent say Amen to that which is read. But if not any one of them can reade, then let them come together and kneele downe, and say the Loꝛdes pꝛayer, the articles of theyꝛ beleefe, and the tenne Commaundements, and some other good pꝛayer which is read in the Church, if they haue learned them perfectly. Thus let euery housholder vse himselfe and his familie, & he shal prosper better in his woꝛldly affaires, and God shal prosper him and his.

Chapter. 46.

¶ A meane to auoyde temptation.



It is oftentimes seene, that the godlier a man is, the moꝛe he is tempted, and he which is so may pꝛaise God therfoꝛe, foꝛ God of his grace hath not giuen to the deuill authoritie noꝛ powꝛ, to tempt any man, farther and aboue that which he that is so tempted may withstand. Foꝛ Saint Gregoꝛy saith, The enemy is not to bee feared which cannot ouercome any but he which is willing to be overcome. And it is to be known that he which is so tempted, standeth in the state of grace, foꝛ S. Ambrose sayth, The deuill despiseth to bere oꝛ trouble those the which hee seeth himselfe to haue in peaceable possession by right inheritance: wherefoꝛe, if at any time thou be bered oꝛ troubled, call to minde these two verses following.

Hostis non ledit, nisi cum temptatus obdit.

Est Leo si sedit, si stat quasi musca recedit.

That is,

The ghostly enemy doth not stay,

Till tempted persons doe obey:

For

For yeelding, hee a Lyon is,

Gainestood, a flie : his pray doth misse.

This me seemeth may bee well proued by a familiar example : as if a Lord had a Castle, and deliuered the same to a Captaine to keepe, if there come enemies to the Castle and call to the Gouvernour, and commaund him to deliuer the same, if hee come and open the gates, and deliuer the keyes, he proueth a false traytoꝝ to the Lord that trusted him, and by his yeelding, the Castle is lost. But if the Captaine arme himselfe, and shutte the gates, and stand manfully on the walls, and commaund them to auoyd at they perrill, they will hardly stay to make any assault. So is euery man Captaine of his owne soule, and if the ghostly enemy come and tempt thee, and thou which art Captaine of thine owne soule, open the gates, and deliuer him the keyes, and let him in, thy soule is soone taken prysoner, and thou art a false traytoꝝ to thy God, and wooꝝ thy to be punished in prysion foꝝ euer : but if thou arme thy selfe and stande still against him, & wilt by no meanes consent vnto him, he will auoyde and flee away, and thou shalt haue a great reward foꝝ withstanding of the same temptation.

Chapter. 47.

¶ That almes-deedes please God much.



Almes-deedes are excellent in the eyes of God, and it is a great signe that thou louest both God and thy neighboꝝ. And he of whom almes is asked, ought to consider thre things : that is to say, Who asketh almes, What he asketh, and wherevnto he asketh. Now to the first, who asketh almes, God asketh : Foꝝ S. Hierome sayth, God loueth the poore so much, that whatsoever thing is giuen vnto them foꝝ the loue of him, he taketh it as it were done to himselfe. And Christ saith in the Gospel, The thing that you giue oꝝ do to the least of those that be mine, you do it to mee.

Cc.

Then

Then to the second, What asketh GOD? Hee asketh not the thing which is ours, but y thing which is his own, as saith the Prophet David, Good Lord, all things be thine, and those things which wee haue receiued of thee, of those things haue we giuen thee. Then to the third. Whereunto doth GOD aske? Hee asketh not to giue him, but onely to borrow: not at all onely to haue of thee so much, but that thou maist haue a hundredfold more. as S. Augustine saith, Thou wretched man, why dost thou worshippinge or dreade man, worship thou God and dread him, and thou shalt receiue a hundred times so much, and haue in possession euerlasting life, which beyond the greatest passeth all other rewards.

Salomon sayth, he worshippinge God, which hath mercie and pittie on the poore. Nowe it is to be vnderstoode, that there be three manner of almes deedes. The first is, To giue to the needie what thou canst spare. The second is. To forgiue them which haue trespassed against thee. The third is. To correct them which doe amisse, bringing them into the right way.

Chapter. 48.

¶ The first manner of almes deedes.



Due to the needie what thou well maiest, for Christ sayth in the Gospell, Giue almes, and all worldly riches is yours. Giue, and it shall be giuen vnto you. Almes deedes is a holie thing: it increaseth a mans wealth: it maketh a mans sinne lesse: it lengtheneth a mans life: it maketh a man of good minde: it deliuereth from ill times: it deliuereth a man from death: it ioyneth a man with Angels, and seuereth a man from the deuils, and is like a wall inuincible. And S. James sayth: As water slacketh fire, so dooth almes deedes quench sinne. Salomon saith, He which giueth to a poore man, shall neuer need. And further hee sayth, Hee which stoppeth his eares at the cry of the poore, he

hee shall cry himselfe, but not be heard. There may no man be excused for giuing of almes, although hee himselfe bee poore: for the poore widdowe hauing but one mite, offered the same: wherefore, shee had more thanks of GOD then the rich men which offered great treasure. And if thou canst not giue a halfe-penny, giue lesse, or giue faire wordes, or good information: example and good will: and God shall reward thee, both for thy deede, and for thy good will. And see that thou dost giue cheerefully, for according to the saying of the Apostle, God loueth a cheerefull giuer.

But looke that thine almes be of true gotten goods, for Salomon sayth, Of thy true labours minister, and giue to the poore flocke. And Iherozus sayth: Hee which taketh wrongfully, cannot giue truly. For it is written, Ecclesiasticus 35. Hee which offereth all the goods which hee hath gotten by extortion, vsury, or theft, he is like the man which sleieth the sonne before his fathers eyes. And as thou mayest thinke the Father would not be well contented, so mayest thou be assured, that God would much lesse be pleased with the gift of such ill gotten goods.

Chapter. 49.

¶ The second manner of almes deedes.



Do forgive them which haue trespassed against thee, shall please God exceedingly, for it is sayde by our Saviour Christ in the Gospell of Saint Marke, If you forgive not men theyr trespasses, your heavenly Father will not forgive you your trespasses. Also, if you do not forgive others, you shall be founde lyers as oft as you say the Lords prayer. For howe can you say in your prayer, Forgive vs our trespasses, when the mallice which is in your hart wil not suffer you to forgive others which haue trespassed against you. Or howe can you perswade your selfe y God hath heard your prayer.

By these trespasses, may be vnderstood the sinnes which we commit against God, and also not doing our duty which we owe vnto God: and therefore, if thou forgiue not such as offend thee, thou makest thy selfe a lyer, and prouokest Gods wraath against thee: and the same measure you mete to other men, the same shal be mete to you againe. To forgiue all malice and rancor that another man oweth to thee in his hart, thou must of necessitie forgiue, because thou knowest it not: but to forgiue all the whole trespasse committed, or to leaue of thine action against him, and frelie forgiue him, this is a deede of mercy if thou so doe. But if he that offend thee be such a one as with-holdeth thy right, and will in no wise be reformed by reason, but still seeketh to do thee harme, then maist thou with a good conscience sue the Lawe against him: but yet do it in charitie, not for any euill to the person, not to vndo him, but to gette thy right, and to warne him hereafter not to do the like.

But if one haue offended thee, and thou art glad that he hath so done, because thou maist picke a quarrell against him, and so of malice or euill will thou wilt sue him rather then for the trespasse, now thou sinnest greatly, because malice is the chiefest cause wherefore thou suest him.

Chapter. 50.

¶ The thyrd manner of almes.



To correct a misdoer, it is to be knowne that there is thre manner of corrections, the first is of an enemy, the second of a friende, and the third of iustice. To the first, saith Chrysostome, correct not as an enemy, doing vengeance, but as a Physitian or Surgion ministring or giuing a medicine. To the second, Salomon sayth: A friendly correction profiteth moze then a troublesome, for if thou speake curteously to a man that hath offended, and with sweet speeches of compassion, hee shall bee rather conuerted by them then

then with hie words of great punishment. And Iſydozus sayth, he which will not be chastised with faire words, it is necessarie that he be moze hardly and straighly repproued and punished. To the third, S. Jerome sayth, There is an equall iudgement, where the person is not regarded, but the workes are considered: and also it is witten, He shall yeeld to euery man after his workes. And S. Augustine saith, Euen as there be some which be chastised with loue, so is there far many moe also, which be chastized with feare: for if they feared not the punishment of the lawe, there woulde be but a fewe chastised by loue. Furthermoze S. Gregory speaketh of this, and sayth: Hee which may correct & doth it not, he taketh the offence to himselfe of the deede: and hee which doth not forbid unlawfull things, consenteth to the doing of them.

Chapter. 51.

¶ What the greatest offence is a man may doe to offend God.



In mine opinion, the greatest offence is to be in dispaire of the mercy of God, and therefore, whatsoever thou hast done or offended God in, by word, work, thought, or deede, be neuer in dispaire for it, for Iſydozus sayth, Hee which dispaireth to haue forgiveness of his sinnes, he sinneth moze in dispayring then he did in the sinne doing. For S. Jerome sayth, Judas offended God moze in that he hanged himselfe, then hee did when hee betrayed Christ: For God sayth in the holy Scripture, I will not the death of a sinner, but rather that hee may bee conuerted and liue. And Christ sayth: I am not come to call the righteous, but sinners to repentance. For thou canst not so soone cry God hartlie mercy in thy hart, but hee is as ready to change his sentence, and to grant his mercy and forgiveness for all thy sinnes. For as S. Augustine sayth: As a sparke of fire is

in comparison, not able to dry vp all the water in the Sea, no moze is all the wickednesse of man, to the mercifulnes of G D D. And therefore it is conuenient, that a man should be penitent, contrite, and aske God mercy and forgiveness of his sinnes and offences which hee hath done. Whereof speaketh Chrysostome, saying: No man hath gone at any time weeping to God, but he hath obtained his petition which he prayed for. And Saint Bernard sayth: The teares of a sinner, tormenteth the deuill, moze then any other kinde of torment whatsoever. Also Saint Augustine sayth: We cannot do moze sharper torments to the deuill, then when we weepe and waile for our sinnes, and confessing them, repent for the same.

And thys may be well proued by the example of Marie Magdalen: when shee kneeled downe and cryed G D D mercie, and kissed his feete, washing them with the teares of her eyes, and wiping them with the haire of her head. Vnto whom our Saviour Christ comfortably spake, saying: Thy sinnes are forgiven thee, thy fayth hath saued thee, goe thy way in peace. To the which mercy and peace, I beseech that eternall, immaculate, and propitiatory sacrifice Christ Iesus, bring vs all for his mercy sake. Amen.

Chapter. 52.

¶ Fitzherberts protestation.

If it knowne vnto all men, both spiritual and temporall, that I make here protestation before G D D and man, that I intend not in this worke to write any thing, that is or may be contrary to the sayth of Iesus Christ, and the holy Scriptures: but I am ready to reuoke my saying, if any thing haue passed my penne for want of learning: and I do submit my selfe and my Booke to the correction and reformation of them which are learned. And as touching the poynts of Husbandry, and all other articles contained in this present booke, I will not say absolutely it is the best

best way, and will serue the best in all places: but I say it is the best way that euer I could prooue by experience: the which haue beene a houlholder this fortie yeeres and moze, and haue assayed many and diuers wayes, and haue also done my diligence, to prooue by experience which shoulde be the best way.

Chapter. 53.

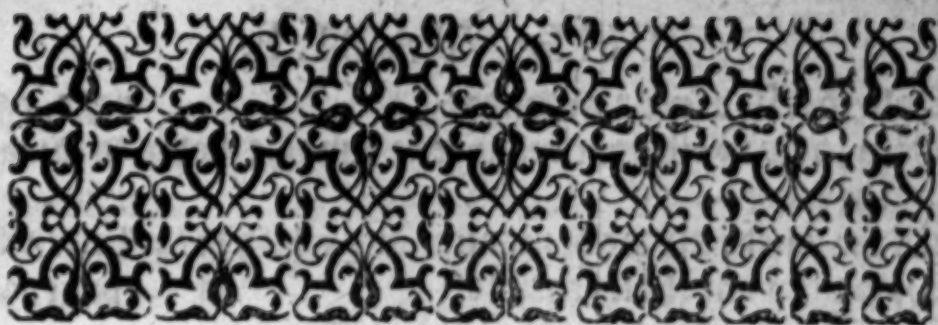
¶ The Authour to his Booke.



O E grosse fram'd image of a holy saint,
 present my loue, though rude my penfill
 If any blame thee for deformitie, (paint,
 say Nature call'd thee, and not Oratorie;
 If on thy browes be starres of ignorance,
 say Fortunes pype did neuer teach thee
 With them amend which best can iudge thine ill, (dance.
 so shall both thou and I bee happy still.

F I N I S.

The first of these is the fact that the
 second of these is the fact that the
 third of these is the fact that the
 fourth of these is the fact that the
 fifth of these is the fact that the
 sixth of these is the fact that the
 seventh of these is the fact that the
 eighth of these is the fact that the
 ninth of these is the fact that the
 tenth of these is the fact that the



A necessary Table of all the Chapters contayned in thys Booke.

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